A

DISCOURSE

Concerning

ANTICHRIST,

Grounded upon the Angel's Interpretation of the Vision, *Rev.* xvii; and from thence proceeding to a particular Explication of the xiith and xiiith Chapters.

Shewing;

That the *Church* of *Rome* is that *Woman* mentioned *Rev.* xvii. 3. and the *Bishops* of *Rome* that *eighth King* spoken of *v.* 11. who is usually known by the name of *Antichrist*.

By *WALTER GARRETT*, Vicar of *Titchfield*, sometimes Fellow of *Trinity* College in *Cambridg*.

We have a more sure word of Prophecy, whereunto ye do well that ye take heed. 2 Pet. 1. 19.

LONDON,

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Collegium Sae Maria Magdalenæ
apud Oxonienses

The Epistle Dedicatory.

To the Incomparable Sisters, my very good Ladies, The Right Honorable the Lady *Elizabeth Noel*, The Lady *Russel*, The Countess of *Northumberland*; The Countess of *Northampton*, and the Lady *Dursley*.

Right Honorable,

THe divinely inspired Prophet, whose sacred Oracles I here endeavour to explain, has bin my Precedent in this Address, inscribing one of his Epistles to a Lady. For if to one; why not to many? Especially since those many are so one, in Vertue, Honour, Blood, Affinity, Religon, Heart and Mind; that it might seem a crime to separate those, whom God hath join'd together in so strict a Bond,

so sweet an Harmony. *And if a crime in* any one, *much more in Me, who am so very much oblig'd to* all.

I must therefore humbly beg your Ladiships Acceptance of this trifling Testimony of the greatest Gratitude. And because I know 'twill signify but little to tell your Ladiships, I am sorry my Oblation is no better: I needs must own, that had it been as good as I could wish it, or (if possible) equal to the merits of the Subject, I should, and had bin bound in duty to have laid it at your Honours feet.

But why to Ladies such a puzling Argument? They who are Strangers *to your Ladiships, may justly wonder at my choice in this respect. But all that have the honour of your Ladiships* Acquaintance, *does deservedly admire not only the* exactness *of your* Conversations *in the* Practick *part, but also the* acuteness *of your* Judgment *in the* Mysteries *of Religion. And certainly I cannot be so vain to think, that what my own weak Judgment seems in any sort to comprehend, shall be too hard and intricate for your Ladiships.*

Take therefore in good part, most Honoured Ladies, that which in Duty, Gratitude, and Observance I here humbly offer you. The Subject *of it is a* Woman; *and she the* best *and* worst, *the* noblest *and the* vilest *of her Sex. The* best *and* noblest *in her* Primitive Purity; *the* worst *and* vilest *in her* Subsequent Apostacy. *At first the* chastest Matron, *and at last* (as is endeavour'd *in the following Papers to be prov'd*) *the* basest Harlot *in the World. This* Subject *seems to claim* a Female Patronage; *And who more fit than Ladies of your* Honour *and* Integrity, *to* countenance *this whatever Vindication of* a Chast Religion?

I humbly beg your Ladiships Pardon for this boldness *I have taken, and this* trouble *I have given you. I shall only add my hearty Prayers to Almighty God,* That he would graciously be pleas'd to keep both You and Yours under the Protection of his good Providence; That he would spare You a long Blessing to his poor afflicted *Militant* Church, and after crown your Faith and Piety in his

Church *Triumphant*. *To this purpose shall he ever pray, who is,*

(Most Honoured Ladies)

Your Ladiships most obedient, and entirely devoted Servant in the Lord.

Titchfield, *Sept.* 25. 1679.

Walter Garrett.

The Introduction.

I Am so sensible how great a crime it were to charge a Church of Christ with *Anti-Christianism*, or but cherish a suspicion of it *undeservedly*; that though the Church of *Rome* be many other ways a mortal enemy to our Profession; yet if she had bin clear in this particular, I should much rather have bestow'd my pains in vindicating, than asperſing her. For even the best of the Reformed Churches has lately bin so great a sufferer under this very same unjust and execrable Censure (a Censure which is therefore *execrable* because *unjust*;) that no true Son of hers (I verily believe) would easily presume to load a Christian Church, (though otherwise never so corrupt)

with this most odious and unchristian Calumny. For we have had some rash hot-spirited Adversaries, who have worn the name of *Antichrist* so thread-bare with their repeated out-cries, and made it so ridiculous by their most ignorant applications of it; that for a Man to name the *Revelation*, and but give a hint of *Antichrist*, the *Beast*, the *Dragon*, or the *Purple Whore*, has been almost accounted scandalous, and he could hardly have escaped the censure of a proud, *pedantick*, or factious Person.

Yet notwithstanding, since (as *Bellarmine* informs us) *All the Heretics* (that is, the famous Protestants and Reformers) *of this time*, did jointly teach this Doctrine, *That the Pope is Antichrist*; why should not *We*, who follow and approve their Judgment in most other Points, believe that there is something more than dotage, and the spirit of railing, in this their so unanimous accusation of the *Roman* Bishop? If then this Doctrine (*That the Pope is Antichrist*) be true, let

[1] De Rom. Pont. lib. 3. Cap. 1.

let it not be discountenanc'd but proclaim'd: if not, let it for ever be condemn'd and silenc'd. As for my own particular, if any thing that I shall write against the Successor of that great Apostle (as they tell us) shall be prov'd erroneous, I shall more willingly retract, than I have written it: and shall *beg* his Holiness's Pardon (though I would not *hope* it) with the most devout and Catholick of his *Romish* Proselytes.

But above all, I here unfeignedly submit what-ever I have said, to the impartial Judgment of the Sober, Learned, and Religious of the Church of *England*; but especially of such Persons, who have bin a little conversant in this kind of Study, and have a Genius prompting them to these Discoveries. For else, I must confess, that though my Reader should be never so judicious in other Points, he is not such a Judge as I could wish to have. For he that comes with an aversion to the *Subject*, *prejudges* the Discourse before he *reades* it. But if any Man propense to these En-

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quiries, shall happen to peruse this sorry Treatise: I hope that he will either *find* some satisfaction here from *mine*, or *give* me better by his Labours.

Let this then be the Question, which it is the adequate scope and drift of these ensuing Papers to resolve, *Whether or no the Pope be Antichrist?* But since the name of *Antichrist* is ambiguous, (to avoid all needless cavils about *Words* and *Names*;) by *Antichrist* I mean that *Beast* described *Revel.* xvii. called *The Beast that was, and is not*, and said to be *the Eighth* King of that City and Empire which are represented in that Chapter. This is the *Antichrist*, and none else intended in the present Disputation, of whom we purpose to enquire exactly, Whether the *Roman Bishops* be this *Antichrist* or not. And in this disquisition I shall use the greatest plainness and sincerity in the World, not wilfully misquoting, straining, or misrepresenting any Type or Passage I shall meddle with; but carrying through the whole as even an hand as possible, that I

I may neither do the Truth an injury, nor give any just occasion to the Adversary to speak reproachfully of that which I intended for his good, and for the common benefit of the Church of God. For as I think the contrary a dishonest course, and utterly misbecoming both the Truth which I pursue, and the Religion I profess: So certainly it is as needless upon this occasion, as on any other Subject whatsoever. For I am here engag'd upon an Argument, wherein not only Truth (as I conceive) is *evident*, and therefore needs no Stratagem to defend it; but is withall so *sad* a Truth, that one would rather *fear* than *hope for* Victory in contending for it.

Now as to the Method of this Treatise, I shall begin with the Angel's Interpretation of the Vision, which we have in *Revel.* xvii; and when I have clear'd the meaning of the Angel's words in that Chapter, I shall proceed from thence to the xviith and xiiith Chapters, which have the nearest correspondence

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and affinity with the other, and may, as I suppose, be fully explicated by that light the Angel gives us in the xvii. Chapter. For there are some things concerning Antichrist more needful to be known than others, more clearly revealed in the Holy Scriptures, and upon which the knowledg and unfolding of the rest does very much depend. I shall therefore begin with those things which are most perspicuously revealed concerning Antichrist, and thence proceed to such descriptions of him as are more mysterious and obscure. For therefore I suppose the Holy Ghost has made some things so clear and evident that by the light of these we might the better penetrate into those that are more dark and mystical. Since then the Angel in my judgment has most manifestly described to us the Mystery of that *Beast*, and of the *Woman* that was seen to sit upon him *Rev.* xvii. I shall begin with these: and if I can but give the Reader satisfaction as to these particulars, I doubt not by the help of these to make

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an easie passage through the rest, though in themselves more difficult and almost inexplicable.

In order then to the unfolding of this Question concerning Antichrist, I shall premise this general Maxim; *That he to whom all Signs and Tokens, Characters and descriptions of that Antichrist we are now enquiring after, according as the Scripture lays them down, are notionally and truly applicable, without any manner of violence in Reason, or inconsistence with the Analogy of Scripture, is not but very Antichrist we are seeking for.* To this I thought good to admonish the Reader of afore-hand, because there are very many Texts of Scripture, but especially in the Prophetical part of it, which may (for ought I know) admit of divers good and sound interpretations, and there may become marks of Antichrist, that *strictly* are as applicable to other Persons not at all intended or designed in the holy Scripture. But this is certain, that he or they to whom, not only some of, but all the signs

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and marks of Antichrist are rationally and truly applicable, must needs be Antichrist; and therefore if they be thus applicable to the *Pope*, the *Pope* is *Antichrist*. For certainly it cannot be, that the holy Spirit of Prophecy should have described *Antichrist* by such dubious and uncertain Circumstances, as may *every one* be rationally accommodated to the *true* and *undefiled Spouse* of Jesus Christ.

That therefore we may put this Question to a speedy issue, I shall observe but one thing more, whereof it may be requisit to forewarn some Readers, lest otherwise they should be discouraged by the *abstruseness* and *mysteriousness* of the Prophetick style, especially of those Prophecies we have now to deal with. For Prophecy affects a different sort of Language from the vulgar Phrase, and loves to cloath it self in *Allegories* and obscure expressions, appearing, like the Author of it, in a Cloud: there being many Chapters of the *Revelation* which seem to be but one continued

nued Metaphor, and hardly any ſingle Verſe without its Figure. Here therefore we ſhall meet with Cities called *Women*; People, *Waters*; Idol-worſhip, *Whoredom*; Kings and Kingdoms typed out by *Beaſts*, and *Heads*, and *Horns* of Beaſts. Which Types are not devices to obſcure the Prophecy, or to help it out by giving ſcope to greater latitude of Interpretation, (for they are capable of a certain ſence, as will be ſeen hereafter:) but they ſerve to render it the more illuſtrious, by hiding it from common view, and ſo ſecuring it from profane approaches; quickning the pious induſtry of the Faithful in the diſcovery of it, and procuring great eſteem and veneration to it. Nor is there any cauſe to wonder that the Spirit of Prophecy ſhould appropriate to himſelf a form of ſpeech and manner of expreſſing diverſe from the vulgar: ſince there is hardly any Art or Science but affects the ſame. Which though it look like *Canting* to the Ignorant; yet to thoſe that are experienced in the Study, the

terms

terms are known to be most proper and significant. It is not therefore any stranger thing, to meet with *Beasts* and *Horns*, and *Whores*, and such like terms and types, and figurative expressions in Prophetick Writings, than to read of *Nouns* and *Verbs* in Grammar; of *Predicaments*, and *first* and *second Notions* in Logick: or of *Rhombs*, *Rhomboides*, *Parallelograms*, and such like odd exotick *Names* and *Figures* in the Mathematick Sciences.

PART I.

Of the time of Antichriſt's Coming.

CHAP. I.

Of the time of Antichriſt's Coming *according to the Doctrine of the Primitive Church. The ſame confirmed from the Angel's Interpretation of the Viſion,* Rev. xvii.

IT is well known to thoſe that have bin converſant in the Writings of the Fathers, and confeſt by *Bellarmine* himſelf (*De Rom. Pont. lib.* 3. *cap.*5.) that the Primitive Church was taught to look for Antichriſt upon the diſſolution of the *Roman Empire.* In which

point *Tertullian* (an early Writer) is very clear, in his Apology for Chriſtians, *Chap.* xxxii. where, that he might vindicate the Chriſtians from the Crime objected to them, *viz.* of being enemies to the State; he alledges firſt, that this was contrary to the known Precepts of the Chriſtian Religion, which commands them to pray for their Enemies and Perſecutors. Next, that Chriſtians were expreſly bound to pray for Kings, and Princes, and Powers, that all things might be quiet and peaceable. For (ſaies he) if the Empire be ſhaken, we that are members of it muſt needs partake of the common calamities. Laſtly, He alledges, that *Chriſtians* * *have a greater neceſſity yea of praying for Emperors, yea and for the whole ſtate of the Empire, and the Roman Affairs, becauſe* (ſays he) *we know that the greateſt Perſecution*

* Eſt & alia major neceſſitas nobis orandi pro Imperatoribus, etiam pro omni ſtatu Imperii, rebuſque *Romanis*, quod vim maximam univerſo orbi imminentem, ipſamque clauſulam ſæculi, acerbitates horrendas comminentem, *Romani* Imperii commeatu ſcimus retardari. Itaq; nolumus experiri, & dum precamur differri *Romana* diuturnitati favemus.

ſecution hanging over the whole World, nay, the very end of the World it ſelf, threatning horrid Calamities, is retarded by the interpoſition of the Roman *Empire. Wherefore we would not willingly feel this miſery, and while we pray that it may be deferr'd, we are Friends to the perpetuity of the* Roman *State.*

I will not go about to prove that the Father ſpeaks here of the Perſecution under Antichriſt, for I never heard of any that denied it. Only we may obſerve, that *Tertullian* ſpeaking in the name of the Whole Church of Chriſt, delivers it as the ſenſe of all Chriſtians in general, and that not doubtfully, but peremtorily, that this greateſt of Perſecutions was to come upon the diſſolution of the Roman Empire, *Scimus* (ſaith he) *vim maximam vniverſo orbi imminentem, ipſámque clauſulam ſæculi acerbibates horrendas comminantem, Romani Imperii commeatu retardari*; that is, *We know theſe miſeries are retarded by the interpoſition of the Roman Empire.* It was therefore, it ſeems, a thing not queſti-

oned in thoſe primitive times, but that Antichriſt ſhould raiſe himſelf upon the ruins of the Roman Empire.

And this was look't upon to have bin the tradition of St. *Paul.* For writing to the *Theſſalonians* (2 *Theſſ.* 2.) and ſpeaking there concerning the Revelation of Antichriſt, and what it was that obſtructed his coming at that preſent time, he has theſe words, at verſ. 5. and 6. *Remember ye not, that when I was yet with you, I told you theſe things? And now ye know what with-holdeth, that he might be revealed in his time.* From whence it appears, that the Apoſtle had told theſe *Theſſalonians* by word of mouth, what it was that impeded the coming of Antichriſt, and upon the removal whereof Antichriſt was preſently to be revealed. (For that the Apoſtle ſpeaks here of Antichriſt, *de noviſſimo illo Antichriſto*, of that laſt Antichriſt, the forerunner of the day of Judgment; *nulli dubium eſt*, (as * St. *Auſtin* tells us) i. e. *no man*

* *De Civit. Dei. Lib. 20. cap. 19.*

man doubts.) But the thing which hindred, being the preſent Power of the Roman Empire, the Apoſtle does not openly declare in Writing what it was,* leſt he might ſeem a perſon diſaffected to the Government; for it was hoped by the Romans that their Empire ſhould endure for ever. Hence that complaint of *St. Auſtine* in the place aforequoted, who deſcanting upon thoſe words of the Apoſtle, *And now ye know what withholdeth, that he might be revealed in his time*; does thus lament the obſcurity of this Myſtery: *and therefore we* (ſaies he) *who know not what they knew, deſire to attain with labour the Apoſtles meaning, yet we are not able.* So that this point ſo well known to the *Theſſalonians* in the Apoſtles time, and for about two hundred years after, namely to thoſe Chriſtians of the age *Tertullian* liv'd in, was come, it ſeems, (ſuch is the nature of unwritten Tradition) to be accounted difficult if not unexplicable, by *St. Auſtin's* days.

* *ibid.*

And indeed this was no more than what might well have bin expected, that seeing Antichrist was to come, and to prevail so mightily even in the Temple of the living God, the nearer we approach his time, the more obscure should be the marks and tokens of his coming; lest being known, he should have mist of that reception which he was to meet with. Yet notwithstanding, this Notion of his coming we are speaking of, had so much credit in *St. Austin's* time, that he himself esteem'd it no absurdity, to interpret, *that which hindred*, of the Roman Empire. His words are these * *Illud tamen quod ait Apostolus, Tantum qui modò tenet, teneat*, &c. i. e. *But that which the Apostle saith, Only he which now withholdeth, let him withhold, until he be taken out of the way, is not absurdly believ'd to have bin spoken of the Roman Empire it self, as if it were said, Only he that now reigneth, let him reign, until he be taken out of the way*, i. e. *until he be destroyed: And then shall that Wicked be revealed, by*

* ibid.

by whom that Antichriſt is intended, no Man doubts.

Since therefore this Tradition, though at firſt not doubted, has not with equal certainty bin delivered in ſucceeding Ages: We ſhall further ſhew, that this Tradition is not meerly oral, but has a moſt unqueſtionable foundation in the Holy Scriptures. For what *St. Paul* did not think fit to ſpeak of openly in his Epiſtle, was afterwards declared to *St. John* in Viſion, and is by him deliver'd to the Church in writing, in the xvii Chapter of his Revelation.

Now, Reader, that thou mayeſt be able clearly to diſcern, and certainly comprehend the proof that we ſhall bring from hence, (for I deſire thee to take notice that the main hinge of our Diſpute concerning Antichriſt does chiefly turn upon this very Chapter) I ſhall therefore ſet it down *verbatim* as it lies, dividing it (as it divides it ſelf) into two general parts, the *Viſion*, and the *Interpretation* of it.

Rev. xvii. The Vision.

Ver. 1. *And there came one of the seven Angels, which had the seven Vials, and talked with me, saying unto me, Come hither, I will shew unto thee the Judgment of the great Whore, that sitteth upon many Waters.*

2. *With whom the Kings of the Earth have commited Fornication, and the Inhabiters of the Earth have bin made drunk with the Wine of her Fornication.*

3. *So he carried me away in the Spirit into the Wilderness: and I saw a Woman sit upon a Scarlet-coloured Beast, full of names of Blasphemy, having seven heads, and ten horns.*

4. *And the Woman was araied in Purple, and Scarlet-colour, and decked with Gold, and Precious-Stone & Pearls, having a Golden Cup in her hand full of Abominations, and filthiness of her Fornication.*

5. *And upon her forehead was a Name written,* MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6. *And*

6. *And I saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondred with great admiration.*

Thus far the *Vision*, the **Interpretation** follows in these words.

7. *And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the Mystery of the Woman, and of the Beast that carrieth her, which hath the seven Heads and ten Horns.*

8. *The Beast that thou sawest, was, and is not, and shall ascend out of the bottomless Pit, and go into Perdition: and they that dwell on the Earth shall wonder, (whose names were not written in the Book of Life from the foundation of the World) when they behold the Beast that was, and is not, and yet is.*

9. *And here is the mind which hath Wisdom. The seven Heads are seven Mountains, on which the Woman sitteth.*

10. *And there are *seven Kings: five are fallen, and one is, and the other is not yet come; and when he*

* Καὶ βασιλεῖς ἑπτά εἰσιν, and they are seven Kings.

he cometh, he must continue a short space.

11. *And the Beast that was, and is not, even he is the eight, and is of the seven, and goeth into Perdition.*

12. *And the ten Horns which thou sawest, are ten Kings, which have received no Kingdom as yet; but receive power as Kings one hour with the Beast.*

13. *These have one mind, and shall give their power and strength unto the Beast.*

14. *These shall make War with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings; and they that are with him, are called, and chosen, and faithful.*

15. *And he saith unto me, The Waters which thou sawest, where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues.*

16. *And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.*

17. *For God hath put in their hearts to fulfil his Will, and to agree, and give their Kingdom unto the Beast, until*

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the Words of God ſhall be fulfilled.

18. *And the Woman which thou ſaweſt, is that great City, which reigneth over the Kings of the Earth.*

And thus we have the meaning or *Interpretation* of the *Viſion.* Which that we may the more diſtinctly comprehend, let us obſerve, 1. That the *ſeven Heads* which *St. John* ſaw upon the *Beaſt*, are not to be conceiv'd as coming up upon the *Beaſt* all at the ſame time, but as ſucceeding one another. This is clear, from ver. 10. where the Angel interpreting the *ſeven Heads* to be *ſeven Kings*, tells us that *five* of them *were fallen, one is, and the other is not yet come*, &c. The plain meaning whereof is this, That the *ſeven Heads* are *ſeven Kings* ſucceſſively coming up upon the *Beaſt*, *five* whereof were come and gone at the time when the Angel interpreted this *Viſion* to St. *John*, *one* was then in being at that very time, and *the other* was not then come, *&c.* So that for diſtinction's ſake, when we ſhall have occaſion to ſpeak of any thing done by the

the *Beaſt* in the time of his *firſt Head*, we ſhall call him the *Beaſt under the firſt Head*; if of any thing done by him in the time of his *ſecond Head*, we ſhall call him *the Beaſt under the ſecond Head*; if of any thing done by him in the time of his *third*, *fourth*, *fifth*, *ſixth*, or *ſeventh Head*, we call him reſpectively the *Beaſt under the third*, *fourth*, *fifth*, *ſixth*, or *ſeventh Head*.

2. We muſt obſerve that St. *John* in the Viſion ſaw but *ſeven Heads*, which the Angel expounds to be *ſeven Kings*. But when he comes to reckon up theſe *ſeven Kings*, he enumerates *eight*. *Five* (ſays he) *are fallen*; *one is*, *and the other is not yet come*, &c. *And the Beaſt that was*, *and is not*, *he is the eighth King*, *and is of the ſeven*. So that there muſt be one of theſe eight Kings that is not typified by any Head. For there are but *ſeven Heads*, and thoſe *ſeven Heads* the Angel tells us are *ſeven Kings*. If they had bin *eight Kings*, the Angel would have told us ſo. But when he tells us, *the ſeven Heads are ſeven Kings*, he means, they

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are *but seven*, and no more. Notwithstanding he reckons up *eight Kings*, to let us know that there is one of them, that is not of the same nature with the rest; and therefore is not typified by any *Head* of the *Beast*. For otherwise how easie had it bin, either for the Angel to have said, The *seven Heads* are *eight Kings*; or rather for the Spirit to have represented the *Beast* with the *eight Heads*, if there had bin *eight Kings* to be typified by the *Heads*?

Neither will it suffice to say, That the *seventh* of these *eight Kings* was to *continue* but a *short space*, and therefore may be included in one of the *seven Heads* together with another *King*. For there are no *eight Kings* whom we can with any reason imagin to be here meant, but the *seventh* of them will appear to be of as long continuance as some one or other that is typified by a *Head*. Wherefore it must needs be granted, that one of these *eight Kings* is not typified by any *Head*.

And which is he? Not any of the six first *Kings*; for there is no doubt concerning

cerning any one of them, but that they are all of the number of the *ſeven Kings*, that are typified by the *ſeven Heads*. But concerning the ſeventh and eighth *Kings*, the Angel ſeems to anſwer a doubt that might ariſe, *viz.* Which of them is of the number of the ſeven *Kings*, that are typified by the ſeven *Heads?* And he tells us plainly, That *the Beaſt that was, and is not, he is the eighth* King, *and is of the ſeven.* Which is, as if he had ſaid, The *ſeventh* King is none of the *ſeven* Kings which are typified by the *ſeven Heads*, but *the eighth* King is one of that number. So that between the ſixth *Head* and the ſeventh there was a *King* to come, that ſhould be of a quite different nature from the other Kings: during whoſe Reign, the *Beaſt*, which is deſcribed at verſ. 3. as being *full of names of Blaſphemy*, ſhould want an *Head*, but afterwards he ſhould revive, and get another *Head*, who ſhould be the eighth *King*, and of the number of the ſeven, which are typified by the Heads of the blaſphemous Beaſt.

3. We

3. We muſt obſerve that although the *Woman* was ſeen ſitting upon the *Beaſt* with ſeven Heads, yet in the Interpretation ſhe is conſidered only as ſitting upon the *Beaſt* under his ſeventh or laſt Head. This is evident from ver. 11. in theſe words, *And the Beaſt that was, and is not, even he is the eighth, and is of the ſeven*; that is, he is the eighth *King* in reſpect of the *King* that is typified by no *Head*, and he is one of the *ſeven Kings* that are typified by the *ſeven Heads*. For that this *Beaſt which was, and is not*, is the *Beaſt* which was repreſented to St. *John* in *Viſion*, appears from ver. 8. where the Angel beginning to interpret the *Viſion* to St. *John*, tells him, That *the Beaſt which he ſaw, was, and is not, &c.* This *Beaſt* therefore, *which was, and is not*, being the *Beaſt* upon which St. *John* ſaw the *Woman* ſitting: ſince this Beaſt is interpreted to be, not the *Beaſt* in general under all his *Heads*, nor under the *firſt, ſecond, third, fourth, fifth*, or *ſixth*, but only under his *ſeventh* or *laſt Head*; it is mani-

manifeſt that the *Woman* is conſiderable in this Prophecy, only as ſitting upon the *Beaſt*, under his *ſeventh* or *laſt Head*, and alſo that the *Beaſt* himſelf is here conſidered under no other *Head* but that.

And this appears yet further from the particular enumeration of the ſeveral *Heads*, as the Angel mentions them in the Interpretation of the *Viſion*. For is the *Beaſt* conſider'd under his firſt *five Heads?* No; theſe are *fallen*, ſays the Angel; and ſo, paſt and gone; and therefore not of this conſideration. Is then the Beaſt conſider'd here under this ſixth Head? No neither; for there is no more ſaid of this *Head* or *King*, but only that *he is*. It remains therefore that the *Beaſt* ſhould be conſider'd here only under his *laſt Head* of all. And indeed of this only it is ſaid at ver. 8. *The Beaſt which thou ſaweſt, was, and is not, &c.* For at ver. 11. *The Beaſt which was, and is not*, is interpreted only of the *ſeventh* or *laſt Head* of all. Nor is there any thing foretold in all this 17th Chapter, of any other

other Head but this. So that, whereas the *Woman* is represented *sitting upon a Scarlet-coloured Beast, full of names of Blasphemy, arrayed in Scarlet, with a Golden Cup in her hand, and on her forehead this Inscription*, MYSTERY, BABYLON THE GREAT, &c. And *drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus.* It is as evident as any thing can be, that by the *Beast*, is to be understood the *Beast* under his *last Head* only; and that the *Woman* sitting upon the *Beast* in the time of his last *Head*, should be thus accoutred and arrayed, inscrib'd and drunken.

Hence then we may understand the meaning of the Angel, when at ver. 8. he tells St. *John*, that *the Beast which he saw, was, and is not, and shall ascend out of the bottomless Pit.* And again, at the end of the same verse; that *the Beast was, and is not, and yet is.* For hereby is signified that the *Beast* which St. *John* saw, was the same *Beast* which had bin under the first *five Heads*, that were then

fallen; yea, and the ſame that was then in being under the ſixth *Head*, but that he was not as then come under his *ſeventh* or laſt *Head*, in which only he was conſiderable in the *Viſion*. Which Expoſition as it is eaſie and obvious in it ſelf, conſidering how the Angel has interpreted the ſeven Heads or Kings: So the Angel himſelf may ſeem on purpoſe to direct us to it, in that ſo ſoon as he had ſpoken ſo myſteriouſly of the Beaſt, telling us, *that he was, and is not, and yet is*, he preſently ſubjoins, *Here is the Mind that hath Wiſdom*. Which is as if he had ſaid, You ſhall eaſily perceive what is meant by this myſterious deſcription of the Beaſt, by comparing it with the following Interpretation. For the Beaſt *was* in reſpect of his *ſix Heads* that were *fallen*; *he is not*, both in reſpect of thoſe, and of that which is to come; and yet he *is*, in reſpect of that which now reigneth.

Having thus cleared what might ſeem difficult in the Angel's Interpretation of the *Viſion*, let us proceed to the appli-

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cation of it. And let us enquire, who this *Woman* is that St. *John* saw *sitting upon the Beast* under his *seventh* or last *Head?*

This Woman is certainly to be known by two sorts of marks, (though the first sort alone I take to be abundantly sufficient to distinguish her from all other Women in the World, and shall partly ground my self upon that Supposition in the discovering of the other.) Of the first sort are such Marks as belong to her self. Of the other sort are such as belong to the *Beast* she fitteth on. The Marks belonging to the *Woman* her self, are described by the Angel at ver. 9, 18.

At ver. 18. she is described in these words; *The Woman which thou sawest, is that great City which reigneth over the Kings of the Earth.* Here the *Woman* sitting upon the *Beast*, is interpreted to be *that great City which reigneth over the Kings of the Earth.* So that the *Woman* plainly signifies that *Great* Imperial *City*; her *sitting* on the Beast denoting her *Imperial Soveraignty.*

Now though it be ſaid, The *Woman* is that great City, ἡ ἔχουσα βασιλείαν, *i.e.* which *now reigneth over the Kings of the Earth* (it being ſpoken in the Preſent tenſe:) Yet ſome may cavil, and object, That it is not needful to underſtand it of any City then in being, but of ſome other that ſhould afterwards ariſe. Becauſe in Propheſies it is a common thing to uſe *the preſent* for *the future* Tenſe, and ſpeak of things as *being*, which are yet *to come*.

But this will appear to be a mere Cavil, when we ſhall have conſidered,

1. That one of the *Kings* of this *great City*, was then reigning, being the ſixth of thoſe *Kings* ſhe had enjoied. So that this *great City*, of whom it is ſaid that *ſhe reigneth over the Kings of the Earth*, muſt needs have bin a *City* then in *being*, and then *reigning* alſo under that King who had the Sovereignty at that time over her.

2. That theſe words are not to be look'd upon as a *Prophecy*, but as an *Interpretation* of a Prophecy. It were there-

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fore very abſurd to apply thoſe rules of ſpeaking to *Interpretations*, which are obſerved to be uſed in Prophecies. For therefore the *Interpretations* ſhould be plain, becauſe the Prophecies are obſcure.

3. That although (as we ſaid) the *Beaſt* be here conſidered as to his laſt *Head* only; yet St. *John* ſaw the ſame *Woman* ſitting upon him under all his ſeven *Heads*. So that ſhe which ſate upon him under his *ſeventh* or laſt *Head*, was ſeen to ſit upon him under the *ſixth*, and all the reſt of them.

4. If we conſider how preciſely the Angel all along in this *Interpretation* obſerves the punctual differences of the Times *paſt*, *preſent*, and *to come*; we cannot think without the greateſt folly and abſurdity, that he confounds them only in this 18th verſe. For at ver. 8. he tells St. *John* concerning the Beaſt, that *he was, and is not, and ſhall aſcend out of the bottomleſs Pit*, expreſly noting the differences of the times. And ſo again at the end of the ſame verſe, he

calls him the *Beaſt which was, and is not, and yet is.* The like we find a little after concerning the *ſeven Kings. Five* (ſaies he) *are fallen, one is, and the other is not yet come, &c.* Likewiſe it is ſpoken of the *ten Horns*, that they *are ten Kings which have received no Kingdom as yet, but receive power as Kings one hour with the Beaſt.* And thus we ſhall find that the Angel is exceeding punctual all along, that no Man might with any ſhew of Reaſon miſinterpret or miſunderſtand him. Wherefore we cannot doubt, but that he uſeth the ſame plainneſs at ver. 18. where he tells St. *John, The Woman which thou ſaweſt is that great City, which reigneth over the Kings of the Earth*; and that he meant it of that *great* Imperial *City* which then reigned at that preſent time.

If it be further urged, That even in this *Interpretation* we are ſpeaking of, the Angel has no leſs than four times uſed the *preſent tenſe* for the *future.*

I anſwer, True; But then we muſt obſerve withal, that he has never uſed

one

one of theſe *Tenſes* for the other, but when he has as good as told us in the Context, that he does ſo: So that he leaves no doubt or ſcruple in what *Tenſe* he means it. As for example; when at verſ. 11. it is ſaid, *The Beaſt which was, and is not, he is the eighth, and is of the ſeven, and goeth into Perdition.* Here the word *goeth*, is uſed for *ſhall go*; but without any Ambiguity at all; for he had plainly told us juſt before, that the *Beaſt* he ſpeaks of was to come. Since therefore it is manifeſt to every Man, that the Beaſt could not *go into perdition* before he came, we cannot underſtand his *going* into perdition, but in the future Tenſe. So that although the Angel ſaies *he goeth*, yet 'tis as certain that he meaneth *ſhall go*, as if he had expreſt it in that very form.

The ſame Anſwer, *mutatis mutandis*, will ſerve for the other three places in this Interpretation, where the Angel uſes the *preſent* for the *future* Tenſe. As at ver. 12. Where *receive* is put for *ſhall receive*; at ver. 13. where *Theſe have*

one Mind, is put for *These ſhall have one mind*. And laſtly, at ver. 17. where it is ſaid, *That God hath put into their hearts*, inſtead of *God ſhall put into their hearts*. In all which places, although the *preſent* or the *preter* tenſe be uſed for the *future*; yet is the ſence as perfect and unqueſtionable, as if the *future* were expreſt. So that indeed in ſuch a caſe, where it is not poſſible to miſtake the Tenſe, the *preſent* and *future* are not to be look'd on as two different Tenſes, but the very ſame.

But now at ver. 18. where it is ſaid, *The Woman which thou ſaweſt, it is that great City, which reigneth over the Kings of the Earth*: There is not only no ſuch certainty from the Context, that *reigneth* cannot be underſtood, as it is ſpoken, in the *preſent* tenſe; but rather, as has bin already ſhewed, there is all reaſon from the Context, to evince the contrary. I conclude therefore, that when the Angel tells St. *John*, *The Woman which thou ſaweſt, is that great City which reigneth over the Kings of the Earth*; he means it

of

of that *great* Imperial *City*, which then *reigned*, when this *Viſion* was interpreted.

And now, What *City* could this be but *Rome?* For, what City was there then in all the World, ſo comparable with that of *Rome*, (much leſs ſo far exceeding her in Greatneſs and extent of Empire) as to be called by way of eminency, *The Lady of the World*, ἡ πόλις ἡ μεγάλη, *That great City, that reigneth over the Kings of the Earth?*

But this will further yet appear from certain other Deſcriptions of this Great Imperial City, which the Angel gives us at ver. 9, 10. where we have the meaning or interpretation of the *ſeven Heads*, which St. *John* ſaw upon the Beaſt. Theſe *ſeven Heads* have a twofold ſignification: they ſignify *ſeven Mountains* and *ſeven Kings*. At ver. 9. they are interpreted to be *ſeven Mountains*; *The ſeven Heads* (ſaith the Angel there) *are ſeven Mountains upon which the Woman ſitteth*; that is, upon which the *great* Imperial *City* is ſituated. Here again we have the Verb *ſitteth* in the Preſent Tenſe,

Tenſe, and the meaning muſt be this; That the *Woman* did then ſit upon theſe *ſeven Heads* or *Mountains*, when ſhe was repreſented in this Viſion to St. *John*. And to contend for any other City, (as deſign'd by this *Viſion*) which ſhould afterwards ariſe, cannot proceed from any thing but ignorance or prejudice; nor produce any better effects in the explication of this Prophecy than nonſenſe, and confuſion, and abſurdity. Eſpecially ſince there was then a City, the moſt famous in the World, that was known as well by the name of *Urbs Septicollis*, that *great* Imperial *City*, ſituate on *ſeven Hills* or *Mountains*, as by any other name. And to this the Poet alludes in this Diſtick.

Sed quæ de ſeptem totum circumſpicit orbem
Montibus, *Imperii* Roma *Deûmque locus.*

Ovid. Triſt. Lib. 1. *Eleg.* 4

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Rome *which from* Mountains seven
th'whole World descries,
The seat of Empire is, and Deities.

Rome therefore is undoubtedly the City, which is thus described by the Angel, to be *That great City, which reigneth over the Kings of the Earth*, and is situate on *seven Hills* or *Mountains.*

But we have further evidence of this matter yet, from that other interpretation which is given us of the *seven Heads*, to wit, that *they are seven Kings.* But before I proceed to the Application of this part of the Angels interpretation, it may be needful to enquire, in what place these *seven Heads* or *Kings* are to be sought for. This place the Angel intimates to us at ver. 18. *The Woman which thou sawest, is that great City which reigneth over the Kings of the Earth.* For, for what other reason can this City here be call'd the *Reigning*, Soveraign, or Imperial *City*, but because she was *Imperii locus* (as *Ovid* stiles her) the *proper Seat* or Residence *of her Kings*?

And

And this the Angel yet more plainly explicates. ver. 9, where he tells us, that the *ſeven Heads are ſeven Mountains, on which the Woman ſitteth*, or, on which that great City is ſeated. For hence it is evident, that theſe *ſeven Heads* are to be ſought for not in any other place or places of the Empire, but only in this great *ſeven-hill'd City*. For St. *John* ſaw but *ſeven Heads* in all, and theſe *ſeven Heads* the Angel tells us were within the City. Whatever therefore is the meaning or interpretation of them, it muſt there be ſought for.

As therefore theſe *ſeven Heads* ſignifie *ſeven Mountains* within the City, ſo they muſt ſignify *ſeven Kings* within the ſame. For where the Heads were placed, there alſo muſt be ſought whatever is deſigned by them. Since therefore theſe *ſeven Heads* as they are put to ſignifie the *Mountains*, are placed by the Angel in the City, there alſo we muſt place them as they ſignifie the *Kings*. And thus we have another Character of this *Woman* in the *Viſion*, which we may thus

thus express together with the rest: That she was that *great City* which in St. *John's* time reigned *over the Kings of the Earth*, was situate *upon seven Mountains*, and was to be the Royal Seat, or Residence of *seven Kings* succeeding one another in her.

But possibly some may here imagin, That in this Notion concerning the placing of the *seven Heads*, I am very far departed from the exactness of the *Vision*, which I have all along pretended to observe. For whereas *St. John saw a Woman sitting on a Beast, having seven Heads*, (whereby is signified that the seven Heads belonged to the Beast) I contrariwise have placed them in the *Woman*. But the Answer is obvious; For,

1. It is not I that place them in the *Woman*, but the Angel in effect that does it. For so he tells us at ver. 9. *The seven Heads are seven Mountains, on which the Woman sitteth.* Since therefore the *seven* Mountains are placed by the Angel in the City, it follows of necessity, that

that the *seven Heads* which signifie the *seven Mountains* must belong also to the *Woman* in the Vision. And on the other side again, because the *seven Heads* belong unto the *Woman* in the *Vision*, it follows by the like necessity of Reason that the *seven Kings* also, which are signified by the *seven Heads*, should be assigned to the *City* in the Interpretation.

This I speak upon supposition, that the Angel has not interpreted the seven Heads to belong unto the City, as they signifie *seven Mountains*; and not to belong unto the *City*, or to belong but partly unto the *City*, and partly to some other place, as they signifie *seven Kings*. For since the Angel has placed the *seven Heads* (as they signifie *seven Mountains*) within the *City*; and has not displaced them, nor any of them as they signifie seven Kings: we are obliged to follow the Authority of the Angel, and it were a most intolerable presumption in a worse Interpreter to displace them. But,

2. If

2. In making the *seven Heads* to belong intirely to the *Woman*, we do not in the least dispoil the *Beast* of them. For since the *Woman* is interpreted the *Imperial City*, as the *Imperial City*, is a part or portion of the *Kingdom*, so is the *Woman* of the *Beast*. Whatever therefore appertaineth to the *Woman*, must of necessity appertain as well unto the *Beast*. And,

Lastly, If we consider that the *Imperial City* is the most considerable part of any Kingdom for the bigness of it; where can we better place the *Heads* belonging to the *Beast* or Kingdom than in the noblest and most conspicuous part about him?

And now it is time that we proceed to shew who are meant by these *seven Heads* or *Kings* successively coming up upon the *Beast* within this *great City*. In order whereunto we must observe; That this word *King* is otherwise taken in the Interpretations of Prophetick *Visions*, than it is wont to be in other Writings. For whereas in other Writings

tings it usually signifies but one *single King:* it is used in the Interpretations of Prophetick *Visions*, for a *Kingdom* with the whole Order or Succession of its Kings.

Neither is this any critical or casual Observation, but the constant course and method of the Scriptures in our present case, as we may see in *Dan.*2.32. Where King *Nabuchadnezzar* is said to have represented unto him in a Dream *a great Image, whose Head was of pure Gold; his Breast and his Arms, of Silver; his Belly and his Thighs of Brass; his Legs of Iron; his Feet, part of Iron and part Clay.* For the Prophet *Daniel* interpreting this *Vision* to King *Nabuchadnezzar*, thus addresses himself to him, at ver.37. *Thou, O King, art a King of Kings*, &c. *thou art this head of Gold.* Now although the Prophet *Daniel* seems thus particularly to interpret this *Golden Head* of King *Nebuchadnezzar's* Person, saying, *Thou art this Head of Gold:* Yet indeed he does not mean it of his *Person* only, but also of his Kingdom, and his Successors;

ceſſors. And this appears to be the Prophet's meaning from what he adds at ver. 39. *After thee ſhall ariſe another Kingdom inferiour to thee, and another third Kingdom of Braſs*, &c. where by comparing of King *Nebuchadnezzar* with other Kingdoms, it is plain that he ſpeaks not of the King's *perſon* only, but of his *Kingdom* too. And becauſe the Prophet tells him, That *after him ſhould ariſe another Kingdom inferiour to him*, it is likewiſe evident that he includes his Succeſſors alſo. For that other Kingdom did not ariſe after King *Nebuchadnezzar*, but by the intervention of his Son *Evil-merodach*, and his Grandſon *Balthaſſar*.

Thus again, *Dan.* ii. 44. the Prophet uſeth the names of *Kings* and *Kingdoms* promiſcuouſly. His words be theſe, And *in the days of thoſe Kings*, (viz. of the *Kingdoms* afore ſpoken of) *ſhall the God of Heaven ſet up a Kingdom, which ſhall never be deſtroyed, and the Kingdom ſhall not be left to other People, but it ſhall break in peices, and conſume all theſe King-*

doms, (which at the begining of this verſe are called *Kings*) *and it ſhall ſtand for ever.*

The like we may obſerve *Dan.* 7.17. *Theſe great Beaſts which are four, are four Kings*, &c. Now although in this *ver.* 17. theſe *four Beaſts* are ſaid to be *four Kings*; yet at *ver.* 23. the *fourth* of them is ſaid to be the *fourth Kingdom.* And as it is ſaid in the deſcription of this *Viſion* at verſ. 7. that the *fourth Beaſt ſhould be divers from all the Beaſts that were before it.* So here, at ver. 23. it is ſaid by way of Interpretation, that *the fourth Kingdom ſhall be diverſe from all Kingdoms*; that is, from all *the Kingdoms* that were before it. As therefore at ver. 17. the *four Beaſts* are interpreted *four Kings*: So we ſee that at ver. 23. they are expounded *Kingdoms.* And ſeeing that theſe *four Kings* were to reign from *Daniel's time until the Judgment ſhould ſit, and the Kingdom ſhould be given to the Saints of the Moſt High*; that is, as all Interpreters confeſs, almoſt until the firſt coming of Chriſt; and, as

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the moſt and beſt of them expound it, (amongſt whom even *Bellarmin* himſelf is one) until the ſecond coming of Chriſt to Judgment; it is manifeſt that by theſe *four Kings* or *Kingdoms* cannot be meant any *four ſingle Kings* reigning in their ſeveral Kingdoms, but *four ſeveral Kingdoms* with the whole order or ſucceſſion of their *Kings*.

Theſe things may be ſufficient for the ſatisfaction of ſuch as are not well acquainted with this Argument: and for ſuch as are, they know ſo well the truth of what I here aſſert, that they will think I have inlarg'd too much already.

Notwithſtanding, becauſe there is one place even in the interpretation of a prophetick *Viſion* wherein this word *King* is uſed to ſignifie a *ſingle King* apart from others of the ſame Kingdom: though I have ſaid ſo much already, yet I muſt crave the Reader's patience to conſider it a little further, that I may make the Argument as clear, and leave as little prejudice as I can againſt it.

It is truth therefore that in *Dan.* 8. 21. a *King* is ſet to ſignifie a *ſingle King*. The words are theſe, *The rough Goat is the King of Græcia; and the great Horn between his Eyes is the firſt King.* Obſerve here that by the *King of Græcia*, in the firſt clauſe of this verſe, is meant the whole Kingdom of *Græcia* under all its Kings. Now this Kingdom of *Græcia* being reckon'd but as one Kingdom, and typified by no more *Beaſts* but one, to wit, the great *rough Goat*; when in the latter clauſe of the ſame verſe, it is ſaid, that the *great Horn between his Eyes is the firſt King*, it is evident even from the Text it ſelf, that by the firſt King cannot be meant the firſt Kingdom, but the firſt ſingle King apart from others that ſucceeded him; becauſe the kingdom was but one. So that there lies no ambiguity in the word although it be not taken in the uſual ſenſe.

Thus again at *ver.* 23. by that *King of fierce Countenance*, is meant but one *ſingle King*, to wit, *Antiochus Epiphanes*.

But

But here the Context leads us to the meaning of it. For he is typified by *a little Horn*, as you may ſee it, at *ver.* 9. which *little Horn*, is there ſaid to come out of one of thoſe *four notable Horns* which aroſe up in the ſtead of the firſt *great Horn*. Since therefore (as hath bin ſhewed) by the firſt *great Horn* is meant but one *ſingle King*: how can we think that by that *King*, who in the ſame *Viſion* is typified but by a *little Horn*, ſhould be meant any more Kings than one? And therefore it is obſervable in this one *Viſion*, that, leſt we ſhould miſtake the other *four notable Horns* for *four ſingle Kings* alſo, they are interpreted at *ver.*22. not *four Kings* (as is uſual in other *Viſions*) but *four Kingdoms*.

And there is one thing more to be obſerv'd in this caſe that we are ſpeaking of, concerning the uſe of that type of an *Horn*, to ſignifie a *ſingle King*. For when a Beaſt is repreſented with two, four, ten, or more Horns, they alwaies ſignifie that Beaſt or Kingnom to be di-

vided into a like number of Kingdoms, *viz.* as many *Kingdoms* as the Beaſt had *Horns*. But now when a *Beaſt*, or Kingdom, is ſeen to have but one *Horn* (as in the caſe of the great and little Horns we were ſpeaking of but now) this *one Horn* cannot ſignify the diviſion of a Kingdom into one Kingdom, (for that were nonſence;) and therefore when this *ſingle Horn* coming out of a *Beaſt*, or out of another *Horn* (or Kingdom) is interpreted a *King*; ſince it cannot ſignify a Kingdom into which that *Beaſt*, or other Horn, ſhould be divided, it muſt needs ſignifie one *ſingle King* apart from others of his dignity in that *Beaſt* or Kingdom. So that although in this Chapter the word *King* be twice uſed to ſignifie but one *ſingle King:* Yet this will not hinder but that in all other places it ſhould ſignifie a whole Order or Succeſſion of Kings, where there is not the like ſpecial Reaſon from the Context, or from the ſingularity of the *Horn*, to expound it otherwiſe.

But now in *Rev.* xvii, in the Angel's

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Interpretation of that *Viſion* there, there is not only no ſuch Reaſon as in *Dan.*8. to expound the *ſeven Kings* there ſpoken of, to be *ſeven ſingle Kings* apart from others of the ſame Order, but there is great reaſon from the Context, and from the plurality of Kings, to evince the contrary. For we ſee there are *ſeven Kings* ſpoken of, and not one *ſingle King*; and whereas there is mention made but of *ſeven Kings* in one verſe, and of *ten* in another: it is confeſſed generally, and even by *Bellarmin* himſelf, that by the ten Kings are meant not ten *ſingle Kings*, but *ten* ſeveral *Kingdoms*, with the whole Order or Succeſſion of their Kings.

And this is alſo clear even from the very Circumſtances of the Text it ſelf. For of theſe ten Kings it is ſaid, *Rev.* xvii. 12. That *they are ten Kings which have received no Kingdom as yet, but receive power as Kings one hour with the Beaſt.* Seeing therefore that theſe ten Kings receive their Kingdoms not ſuc-

ceſſively, but altogether with the *Beaſt*; we cannot underſtand them of *ten ſingle Kings*. We cannot think therefore but that when the Angel, (that moſt excellent Interpreter of the Viſion) ſpeaks of *ſeven* other *Kings* in the ſame breath (as it were) without any intimation of a difference in the acceptation of the word, he means the ſame thing by Kings in one, as in the other place; and that he would not have us underſtand *ſeven ſingle Kings*, but *ſeven* ſeveral *ſeries* of *ſeven* ſeveral *Kings*, including all that had and ſhould ſucceed them in their ſeveral Times and Orders.

And thus we have one Argument from the uſe of this word *King* in the Interpretations of Prophetick *Viſions*, that by theſe *ſeven Kings* cannot be meant *ſeven ſingle Kings*, but *ſeven* ſeveral *Orders*, Series, Catalogues, or Succeſſions of them.

But yet we have another Argument, which is likewiſe taken from the Text it ſelf, and may well ſerve both to confirm the former, and explain it. And this

this is drawn from the uſe of the word [*Beaſt*] in Prophetick Viſions: which being always interpreted a *King*, or *Kingdom*, is never ſet to ſignifie a ſingle King apart from others of the ſame Order in his Kingdom. Not but that a *Beaſt* may be uſed to typifie a Kingdom with one *ſingle King*, if it has never had more Kings than one; which is a very rare unuſual caſe: but that when any *ſingle King* is meant to be deſigned from amongſt his fellow-Kings, he never has bin typified by a *Beaſt*, but only by *a ſingle Horn* coming out of a *Beaſt*, or out of another *Horn*. And therefore when there was occaſion in *Dan.* 8. to typifie two *ſingle Kings* (as hath bin ſaid) they are not repreſented by *two Beaſts*, but by two *ſingle Horns*.

But I ſhall make it manifeſt, that in the interpretation of this Viſion of the *Beaſt having ſeven Heads*, we are to conſider every *Head* together with the *Body* of the *Beaſt*, and to interpret them as if they had bin ſeen *ſeven* ſeveral *Beaſts* or Kingdoms.

And

And for this Method of interpreting we have the moſt unqueſtionable Authority of the Angel himſelf. For as for the laſt of *the ſeven Heads* he plainly calls it *the Beaſt*, and interprets it as ſuch at *verſ.* 11. *The Beaſt* (ſaies he) *which was, and is not, even he is the eighth King, and is of the ſeven, &c.* that is, he is the laſt of the *ſeven Kings*. Nothing therefore can be more evident, than that the laſt of *the ſeven Kings* is to be underſtood as that word *King* is always taken in the interpretations of Prophetick Viſions, when it is typified by a Beaſt; and that is not for any *ſingle King*, but for *a whole ſeries*, or ſucceſſion of them.

But yet I muſt not paſs over in ſilence, That *Bellarmin* (*Lib.* iii. *de Pont. Ro. cap.* 2.) ſays, (and he does but ſay it) that in *Dan.* viii. by *the Ram* is meant *Darius*, the laſt *Perſian* King; and by the *Goat* the firſt King of the *Græcian* Monarchy; viz. *Alexander* the Great. But as for the Goat, the Angel, which interpreted the Viſion, gives him the untruth. For

the

the Angel tells us, That *the Goat is the King of Græcia, and the great Horn between his Eyes is the first King. vers.*21. that is, The Goat is the Kingdom of *Græcia*, and the great Horn is the first King of that Kingdom, *viz. Alexander* the Great. Wherefore *Alexander* the Great is not particularly typified by the *Goat*, but by the *great Horn* between his Eyes. And it is manifest that the Goat continued longer than the great Horn; for when that was broken off, there came up for it four other notable Horns upon the same Beast; that is, after *Alexander*'s death, his Kingdom was divided into four Kingdoms, as the Angel explains it, ver.22.

And as for the *Ram*, that by it, is not particulariz'd the last King of the *Persian* Monarchy, but that the whole Monarchy in general is typified by it, we shall prove by these five Arguments, taken from the Characters of the Vision it self, and the Angel's Interpretation. First, The Angel interprets the *Ram*, at ver. 20. thus: *The Ram which thou sawest*,

eſt, having two Horns, are the Kings of Media and Perſia. Now if by *the Ram* be meant *Darius* only, then *Darius*, having two Horns, are the Kings of *Media* and *Perſia.* Which (beſides that is unintelligible) will inſtead of making the Ram a ſingle King (which *Bellarmin* would fain do) make *Darius* two Kings, to wit, one of *Media*, and the other of *Perſia.* But the plain meaning is, That by the *Ram* is ſignified that whole *Kingdom*, which conſiſted of the two Kingdoms of *Media* and *Perſia*, which are repreſented by the Horns.

2. If by the *Ram* were particularly deſigned the laſt King of the *Perſian* Monarchy, there is no reaſon why the Angel ſhould not have interpreted it ſo, as well as he tells us of the *Goats great Horn*, that it is the *firſt King* of the *Græcian* Monarchy. But this the Angel does not, neither does *Bellarmine* aſſign any reaſon of it. And therefore by the *Ram* cannot be meant *Darius* only, but the *Perſian* Monarchy under all or any of its Kings indefinitely.

3. *Daniel*

3. *Daniel* saw this Ram with one Horn first, vers. 3. and then the other (which proved to be the highest) came up after it. But of *Darius* the last *Persian* Monarch this is not true. For he was possest of both Horns together, and if of either first, it was of the Kingdom of *Persia*, which was the highest Horn, though *Media* were the first Kingdom. But they being both united into one Kingdom long before this *Darius* his time; I say, they came to *Darius* both together. But of the whole Monarchy, that the Ram had the Horn of *Media* first, which was the first Kingdom; and then afterwards *Persia*, the highest and the noblest Horn, was added to it.

4. *Daniel* saies at *ver.* 4. that he *saw the Ram pushing Westward, and Northward, and Southward, so that no Beasts* (or Kingdoms) *might stand before him*, &c. But of the Person of *Darius* this is not true; For what Kingdoms were subdued to the *Persian* Monarchy in his time? He Reigned but six years, or there-

thereabouts; and in that time he fought three Battels with *Alexander* the Great, and was overcome in every one of them. This then is true, if by the *Ram* be meant the *Persian* Monarchy indefinitely, but not so of the Person of *Darius*, the last King of it.

5. Although it be said of the *Goat* with his great Horn (to wit *Alexander* the Great) that *he came unto the Ram, and overcame him, vers.* 6, 7. which happened indeed in the time of *Darius*, the last King of the *Persian* Monarchy: yet that was but casual, as to this Prophesie. For it had bin as well fulfill'd, if *Alexander* the great had come in the Reign of any other of the *Persian* Monarchs, and if there had three, or four, or more *Persian* Monarchs succeeded one another in the time that *Alexander* was subduing that Kingdom. For these things are spoken only of the *Ram*, which in the sense of these prophetick *Visions*, might have signified any other of the *Persian* Monarchs as well as *Darius*; as hath bin before abundantly prov-

proved, and as *Bellarmin* himſelf tacitly acknowledgeth, while he can find no other Beaſt but this, to ſignifie a ſingle King. And therefore all theſe Reaſons againſt his only *Ipſe dixit*, may certainly ſuffice to prove what we intended.

Having thus cleared the matter as to the laſt of theſe *ſeven Kings*, let us look back upon the reſt. Obſerve therefore that which is ſaid of this Beaſt, verſ.8. *The Beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſs Pit, and go into Perdition:* and again at the end of the ſame verſe, it is called *the Beaſt that was, and is not, and yet is.* Now in regard that it is ſaid of this *Beaſt*, that after the time when this Viſion was interpreted, he ſhould *aſcend out of the bottomleſs Pit*, and that he was not then in being; it follows, that *the Beaſt* which then *was*, is here conſidered as another *Beaſt*. And ſince the Beaſt was then in being only under his ſixth *Head*; it follows, that this ſixth *Head* alſo is to be conſidered as another *Beaſt*; and ſo to be interpreted, not

of

of any *ſingle King*, but of that *whole Order* or Succeſſion of the Kings then reigning.

The like might eaſily be proved of the *five Kings* then *fallen*, for the ſame reaſon, and in the ſame manner. But I need not trouble the underſtanding Reader any further with it. For the *Head* is ſo conſiderable a part of any Beaſt, that the falling off of the old, and coming up of any new one, may well make him to be look'd on as another *Beaſt*. Wherefore as this ſeven-headed Beaſt, in regard of his one body, is but one: ſo in reſpect of his ſeven ſeveral *Heads*, he is to be conſidered and interpreted as ſeven ſeveral *Beaſts* or Kingdoms.

Thus then, as I conceive, we have made good another mark or token of the *Woman* we were ſpeaking of. She *is that great* Imperial *City which* in St. *John's* time reigned *over the Kings of the Earth*; was ſituate *upon ſeven Mountains*; and had, and was to have within her *ſeven* ſeveral *Heads* or Orders

and

and ſucceſſions of *Kings*, which ſhould make *the Beaſt* ſhe ſat on, look like ſeven ſeveral Beaſts or Kingdoms; *five* whereof were *faln* in *St. John's* time; *one* was then reigning, and then another King was to ſucceed, who ſhould be a King of like dignity with the former, but of a different temper, and therefore is not typified by any Head, ſo that during his *ſhort* Reign the blaſphemous *Beaſt* ſhould want an *Head*. But afterwards it ſhould revive again, and get another blaſphemous *Head*, who was to be the *eighth King*, and *one of the ſeven Kings* that are typified by the *ſeven Heads*.

Now I believe that there is no City in the World, nor ever was but *Rome*, to whom all theſe Marks and Tokens may well and truly be accommodated. But to *Rome* they may. And this I have ſhewed already of the foregoing Marks. I come now to ſhew the ſame of the *ſeven Heads* or *Kings*. Let us here obſerve therefore, that of the *five* firſt of them there is no more notice taken by

the Angel, but only this, that they were *faln*. As for the manner of their ſucceeding one another, what *Interregnums* there have bin, and ſuch like matters, the Angel mentions not a word. So that to make our application of theſe *five Kings* exactly anſwerable to the Angel's Interpretation, we have no more to do but to ſhew, that before *St. John's* time the *Roman* Empire had bin governed by *five* ſuch ſeveral *Heads*, and that thoſe *five* were *faln*.

The firſt *Head* then that had Supreme Authority in *Rome*, were called *Kings*; the ſecond, *Conſuls*; the third, *Decemvirs*; the fourth, *Tribunes*; the fifth, *Dictators*. Each of theſe ſeveral *Heads* had had a ſhare ſucceſſively in the Supreme Government of the *Roman Kingdom*; and were all *fallen* before the time in which this Viſion was interpreted. One other, namely that of *Heathen Emperors*, was then in being. And theſe were the ſixth Head.

Now to this ſixth Head the *Roman Heatken Emperors*, was to ſucceed the

other

other King, who is not typified by any Head: who was to be a King, and of like Royal Dignity with the six Kings that were before him. But being of a different nature from the rest, he is not represented as a Head of that *Beast*, who is said at ver. 3. to have bin *full of Names of Blasphemy*; but has a Type peculiar to himself, as we shall find hereafter in the xiith and xiiith Chapters of the *Revelation*; where the History of the Head that reigned in St. *John*'s time, of this other King, not typified by any Head; and of the *Beast that was, and is not*; who is the *eighth King*, and *one of the seven Kings*, that are typified by the seven Heads, is more at large described and foretold of.

This other King then that was to interpose between the sixth and seventh Heads of the Blasphemous Beast, are the Christian Roman Emperors. Who because they were not guilty of the like Blasphemy or Idolatry with the rest (for by Blasphemy is meant Idolatry, as shall be shewn hereafter) are not typified by

any Head. The reaſon is, becauſe the Beaſt, whoſe Heads they were, is ſaid to have bin full of Names of Blaſphemy, at ver. 3. and theſe Names of Blaſphemy were written on his Heads. Which is evident from *Rev.* 13.1. where the ſame Seven-headed and ten-horned Beaſt is again deſcribed, and a Name of Blaſphemy is ſaid to have bin ſeen upon his Heads.

Wherefore the Chriſtian Roman Emperours, though they were Kings of equal dignity with the reſt, yet are they not deſigned by any Head, becauſe they were not Blaſphemous or Idolatrous as the others were. So that the Blaſphemous Beaſt did ſeem to have received a mortal Wound, and utterly to have bin deſtroyed, while theſe Chriſtian Emperours reigned, as being deſtitute of an Head, which is a moſt Eſſential part of any Beaſt.

But leſt we ſhould think that by this other King, who is not typified by any of the Blaſphemous Heads, are meant not only the Chriſtian Roman Emperours

rours, but all the other Potentates that *Rome* has since enjoyed (for they have all bin called by the name of Christians:) the Angel gives us two manifest Characters, whereby to know the difference between this seventh King, who is not typified by any *Head*, and *the Beast that was, and is not*, who is the eighth King, and is one of the seven Idolatrous Heads. For,

First, This seventh King, who is not typified by any Head, is expresly noted for his short continuance. Now, 'tis manifest that *Rome* has bin govern'd by such as have professed Christianity, for above these thirteen hundred years. And if we call this a short time, how long must he reign, who is to be the eighth King of *Rome*, and is called *the Beast that was, and is not*, and typified by the seventh Blasphemous or Idolatrous Head? But now the Christian Roman Emperours, which were truly such before the Roman Empire was destroyed, continued but a little while, not half so long as did the Heathen Emperours,

nor hardly half a quarter of the time that the ſucceeding Head has governed. And therefore we muſt reckon that he reigned but a ſhort time; becauſe there is no difference of ſhort and long, but only in comparing them with one another. But,

2. The Angel gives us a moſt manifeſt deſignation of the time when the Reign of this ſeventh King (not typified by any Head) is to be reckoned to determine. For he tells us, that at the time when the Beaſt or eighth King ſhould ariſe, the ten Kings that are typified by ten Horns, ſhould ariſe together with him, verſ. 11, 12. that is, that the Roman Empire ſhould be divided into ten Kingdoms, (as *Bellarmine* himſelf confeſſeth, ſpeaking to that purpoſe *Lib.* 3. *Rom. Pont. Cap.* 5. and indeed there is no place for any other Interpretation.) Now if the Roman Empire has not yet bin divided into ten Kingdoms when will it ever be? It ſeems therefore a moſt unqueſtionable thing, that the eight King is come by this time, becauſe no

not only the ſeventh King was to reign ſo ſhort a time, but alſo the ten Horns of the Roman Empire (with whom the eighth King was to begin his Reign) for neer twelve hundred Years have bin ſo branched and conſpicuous.

But although the Reaſon why the Chriſtian Roman Emperours, are not typified by any Head, is, becauſe they were not Patrons of that Blaſphemy which was common to the Heads: yet there is another Reaſon to be given, why the Chriſtian Roman Emperours ſhould be reckoned as another King, and be diſtinguiſht from the Heathen Emperours that preceded them. For the firſt Chriſtian Emperour *Conſtantine* the Great new modelled the Government of the Empire, dividing it into two parts, and appointing two Imperial Seats, the one at *Rome*, the other at *Conſtantinople:* the *Roman* Emperor having his ordinary Reſidence at *Rome*, and the Emperor of the Eaſtern Diviſion at *Conſtantinople*; So that the Government of the *Roman* Empire having

receiv'd this ſo notable an Alteration by the Chriſtian Emperors, theſe Chriſtian Emperours may well be look't on as another King. But if there had bin no other difference between the Heathen and the Chriſtian Emperours but only that of their Religion, (the one perſecuting the Woman, and the other ſupporting and abetting her) it might very well have given occaſion to the Holy Spirit to make a different account of them, and to repreſent them by two ſeveral Types, which is ſufficient to our purpoſe.

But ſince the Roman Empire has bin long ſince ruined, and has for many years bin nothing but an empty title; and ſince this other King (not typified by any Head) was to continue but a little while, it is time for us now, to look out for a ſucceſſor for him, who was to be the eighth King, and one of the ſeven Heads of the Blaſphemous Beaſt. For the ſixth Head was reigning in St. *John's* time, and I would feign know whether that Head be ſtill in being or not. If it be ſtill in being

ing, then is the Blaſphemous Beaſt in being ſtill; and conſequently that Head of *Rome* that now is reigning (for all the Heads were to have their reſidence in *Rome*, as hath bin prov'd before) is the Head of that Blaſphemous Beaſt. But if that Blaſphemous Head, which reigned in St. *John*'s time, be periſhed; I would as willingly know the time when it expired. For was it continued in the Chriſtian Emperours, or not? We cannot think that they were any part belonging to that Beaſt, which is deſcribed full of names of Blaſphemy. Wherefore that Head which in St. *John*'s time reigned, muſt needs have ended in the Chriſtian Emperours. Theſe therefore are that other King not typified by any Head. And ſince this King was to continue but a little while, his Succeſſor, the *Antichriſtian Beaſt*, muſt needs be come 'ere this, and therefore we ſhall make a further ſearch after him.

And here to take as much Light with us as the Text affords us, for the certain finding and diſcovering of him: Let us obſerve

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And here to take as much Light with us as the Text affords us, for the certain finding and diſcovering of him: Let us obſerve

obſerve, 1. That at the ſame time when this laſt Head was to appear, there were ten Horns or leſſer Kingdoms to ariſe together with it. Whereby is ſignified (as hath bin already proved) that the Roman Empire ſhould then firſt come to be divided into ten parts or leſſer Kingdoms.

Now that theſe ten Kings or Kingdoms ſhould ariſe together at the ſame time with the laſt Head, is evident by comparing the *11th* and *12th verſes*. At verſ. 11. it is ſaid, *The Beaſt that was, and is not, even he is the eighth, and is of the ſeventh, and goeth into Perdition*; that is, (as hath bin abundantly declared already) the Beaſt which St. *John* ſaw the *Woman* ſitting on, and which is the principal concern of this Viſion, is the ſeventh or laſt Head of the Roman Beaſt or Kingdom. Now, as at this ver. 11. the Beaſt is interpreted the ſeventh or laſt Head, ſo at verſ. 12. it is ſaid of the ten Horns, *That they are ten Kings, which have receiv'd no Kingdoms as yet, but receive Power as Kings*, μιαν ὥραν, i.e.

on

one hour with the Beaſt, viz. with the Beaſt juſt before ſpoken of, namely the ſeventh or laſt Head.

But it being ſaid, That theſe ten Horns, or leſſer Kings, receive Power as Kings, μίαν ὥραν, *one hour* with the Beaſt. I hope that no Body will imagin, that becauſe μίαν ὥραν, *one hour* is expreſſed in the Accuſative Caſe, it does not ſignifie *the time when* theſe ten Kings were to receive their Kingdom, but only *the time how long* they were to reign. But if any will contend, let him conſider that (beſides the ſtrangeneſs of the thing, that ten Kings or Kingdoms ſhould be ſaid to laſt ſo ſhort a while) *the time when* is uſually expreſſed in the Accuſative Caſe. We have ſo appoſite an inſtance of this in *John* iv. 52, that it may ſerve in ſtead of many others. The words are theſe; *Then enquired he of them the hour, when he began to amend: and they ſaid unto him,* Yeſterday ὥραν ἑβδόμην, *at the ſeventh hour the Fever left him.*

And further; That it cannot well be taken

taken in any other ſenſe in the Caſe we have in hand (*Rev.* xvii. 12.) appears from the oppoſition that μίαν ὥραν, *one hour* in the latter clauſe of this verſe, has to ὅπω *not as yet* in the former. *For when the Angel had ſaid, that theſe ten Horns* (or Kings) *have received no Kingdom as yet*; would not any one be ready to ask, When then ſhall they receive it? To this therefore the Angel anſwers, when he adds immediately after, *but they ſhall receive power as Kings one hour with the Beaſt.* Hence therefore I conclude that the *Roman* Empire was to be divided into ten Horns, or ſmaller Kingdoms, much about the ſame point of time when it ſhould appear under its laſt Head.

2. Let us obſerve the difference that is between the *ſeven Heads* & *ten Horns.* For each of the ſeven Heads was to have dominion over the whole *Roman* Beaſt, or Kingdom: but the ten Horns are ten ſeveral Kings, that were to keep within their own reſpective bounds and limits of their ſeveral Kingdoms; and none of

of them to be the Head or Supreme Governor of the *Roman Beaſt* or Kingdom. For elſe we ſhould confound the *Viſion*, and make no difference between the Heads and Horns, if we ſhould make any of the ten Horns the Head: whereas it is ſaid, that *the ten Horns are ten Kings*, none of which ſhould be the Beaſt or laſt Head, but which ſhould *receive their power as Kings together with him.* So that the Beaſt, or laſt Head, was ſtill to have the Sovereignty of the whole, even then when the whole Beaſt or Kingdom was to ſtand divided into ten parts, or leſſer Kingdoms; and by conſequence to have Authority over thoſe ten Kings themſelves. Which was not to be any forcible Authority, and ſuch as Kings do ordinarily compel their Subjects to ſubmit to: but a voluntary ſubjection of the ten Kings to him, according as it is foretold of them at ver. 13. *that with one mind, or one conſent, they ſhould give their power and ſtrength unto the Beaſt.*

Now then as to the accompliſhment of

of this Prophecy, we find that about the Year 456, the Roman Empire came to be divided into * Ten Kingdoms: For at this time we find in *Britain* two new Kingdoms sever'd from the *Roman Empire*, the one of the *Britans*, the other of the *Saxons*. In *Gallia* two more, one of the *Franks*, the other of the *Burgundians*. In the South of *Gallia*, and part of *Spain*, we find the Kingdom of the *Wisogoths*: In *Gallicia* and *Portugal*, the Kingdom of the *Suevians* and *Alans*: In *Africk*, of the *Vandals*; In *Rhætia*, of the *Almans*; In *Pannonia*, of the *Ostrogoths*; And in the residue of the *Empire*, there continued still the Kingdom of the *Greeks*. Whence we may conclude that we are to reckon the eighth King, (i.e. the Antichristian Beast) to have begun his reign about the Year 456, when these *ten Horns* or *Kings* were risen in the Roman Empire.

* *See Dr.* Heylin's *Cosmography, who gives a particular Account of all the Kingdoms hereafter mentioned.*

See also Mr. Mede *in his Comment upon the second Trumpet.*

But

But notwithstanding I have thus assign'd *ten Horns* or Kingdoms in the Roman Empire, according to the strictest acceptation of the number *ten:* yet (to avoid all cavils and unnecessary litigations touching the preciseness of the number) I would nor here be understood to bind the exposition of this Prophesie to an unite, but have pitch'd upon the Year 456, or thereabouts, as the most likely time (all circumstances consider'd) from which to calculate both the ruin of the Roman Empire, and the beginning of the eighth King's Reign. For in a computation of this nature some latitude of Years in any Reason ought to be allow'd. Especially since the Kingdom of this eighth King (the Antichristian Beast,) together with the ten Horns or smaller Kingdoms and divisions of the Roman Empire, was to continue for above twelve hundred Years, as will appear hereafter from the thirteenth Chapter. Now therefore in so long a time as this ten-horned Beast

was

was to continue; the allowance of the ſpace of forty years, or half a hundred, for the fixing of his *Epocha*, is not much conſiderable.

And whereas the Angel tells us, that the eighth King, and the ten Horns that were to give their Power and Strength and Kingdom to him, ſhould receive their Power as Kings together: the frequent Scripture-uſage of the number *ten* will eaſily admit that latitude of interpretation, and aſſigning of the *Epocha* we contend for. For that the number *ten* in Scripture phraſe, is us'd for an indefinite and uncertain number, be it more or leſs than *ten*, is evident from the places cited in the * Margin. So that, if there had been eleven or twelve, or if but

*As, 1 *Sam* 1.8. Am not I better to thee than *ten* Sons? *Neh.* 4. 12. They ſaid unto us *ten* times. From all places, &c. *Job* 19.3. Theſe *ten* times have ye reproached me. *Dan.* 1. 20. In all matters of Wiſdom he found them *ten* times better than all the Magicians. *Amos* 6.9. And it ſhall come to paſs, if there remain *ten* men in one Houſe, that they ſhall die. *Zech.* 8. 23. *Ten* men ſhall take hold of the skirt of him that is a Jew. *Rev.* 2. 10. Ye ſhall have tribulation *ten* days.

nine

nine or eight divisions of the Roman Empire at the time that we assign, they would suffice to verifie this Prophesie, and to warrant us in our Application of it.

But since (as hath bin said) these ten Divisions of the Roman Empire, more or less, were to continue for above twelve hundred Years; yet cannot be expected that they should last through all that period, without the usual fate of Neighbouring Kingdoms, who are wont to lose and get of one another, according to the various Fortunes and Successes that attend them. Sometimes therefore we may look to find them ten; sometimes eight; sometimes six; sometimes twelve; sometimes fifteen or sixteen. And all this no ways inconsistent with the Prophesie, where the Beast is still represented with *ten* Horns; this being the fittest number to express them by, as being the most capable of an indefinite acceptation, of any number thereabouts.

So likewise when the Angel tells us

of the agreement of these ten Horns, or Kingdoms and divisions of the Roman Empire to give their strength and power to the Beast: We cannot think the Angel means, that they should all conspire throughout the aforesaid period to promote the interest of the Beast. But it suffices, that they all came to it by degrees; that from the very first this plot was laid, and by the Policy of the Roman Bishops took effect within a reasonable space of time, proportionable to the term their headship was to last; and that all the Kingdoms and divisions of the Roman Empire have from time to time so far submitted, and advanc'd the Interest and the Grandure of these Bishops, that it is rather to the astonishment of the World that they have bin so much, then any prejudice to the verification of this Prophesie, that they have bin no more obsequious to them. And thus much I thought good to observe here by way of explication of the ten Horns, and of what the Angel has foretold concerning them. But we

may

may have occaſion to ſay more hereafter in the explication of the xiii Chapter.

In the mean time, that it may appear that this diviſion of the Roman Empire into theſe ten Kingdoms, was no caſual or ordinary mutation, but that the hand of God was eminently conſpicuous in the effecting of it, to the end the Scriptures might be fulfilled: I ſhall here ſubjoyn that obſervation of the learned Dr. *Heylin* upon theſe paſſages, which we find in his deſcripion of *Italy*: and the rather becauſe he was a perſon, (who as far as may be gathered from his Writings) did not think of any Accompliſhment of this or any other Prophecy in theſe great Mutations. His words are theſe: "Their "ſins, (ſaith he) that is, the ſins of the "*Romans* and *Italians*, and thoſe other "Weſtern parts, being ripe for Ven-"gance; God ſent the Barbarous Nati-"ons, as his Executioners, to execute "his Divine Juſtice on the impenitent "Men, and made them ſenſible, though "Heathens, that it was God's work,"

" they did, and not their own, in laying
" ſuch Afflictions on theſe Weſtern
" Parts. *Ipſi fatebantur non ſuum eſſe*
" *quod facerent, agi enim ſe & perurgeri*
" *divino juſſu*, as *Salvian* that Godly Bi-
" ſhop does inform us of them. On this
" impulſion the *Vandals* did acknow-
" ledge that they firſt waſted *Spain*,
" and then harried *Africk*, and at the
" ſame time did *Attila* the *Hun* inſert
" into his Royal Titles the ſtyle of *Mal-*
" *leus Orbis*, and *Flagellum Dei*; ac-
" knowledging thereby his own ap-
" prehenſion of ſome ſpecial and extra-
" ordinary calling to this publick Ser-
" vice. Nay, as *Jornandes* doth report,
" ſome of theſe Barbarous People did
" not ſtick to ſay, That they were put
" on by ſome Heavenly Viſions, which
" did direct them to the Work which
" they were to do. In proſecution of
" which, in leſs time then the compaſs of
" eighty years, this very *Italy* (though
" anciently the ſtrength and ſeat of that
" Empire) was ſeven times brought al-
" muſt to Deſolation by the Fire and
" Sword of the Barbarians. And

And thus much I thought good to advertiſe the Reader of concerning the wonderful Providence of God, in the ordering and diſpoſing of theſe events. For it is very apt to perſuade any conſidering perſon, that God had a more than ordinary concern in this ſo ſtrange a work; and what can that more probably be thought to have bin, than the accompliſhment of his Word? For it is certain that this Propheſie we are treating of, had a great and ſignal verification and accompliſhment in it.

Having thus noted the preciſe time (as neer as a matter of this nature is capable of) when the Roman Empire began to be divided into *ten Horns* or *Kingdoms*, and when the full number of them came to be conſummate; which appeareth to have bin done within the ſpace of *Forty ſix Years* (a very ſhort time for the effecting of ſo great an alteration in that potent Monarchy) let us now return to that great *City* we were ſpeaking of, to ſee if we can find therein another Head, to be a Succeſſor

to the former King in the ſupream Authority of this once intire, but now divided and ten-horn'd Kingdom.

And here it is to be obſerved, that when the Roman Empire came to be divided into ten Horns, or Kingdoms, he that is maſter but of one of theſe Kingdoms, though it were the moſt conſiderable of them all, yet can he not be accounted any more than a Horn, and therefore not the Head that we are ſeeking for. For this Head we now ſpeak of, is not the Head of any one Kingdom only, but of the whole Beaſt or Kingdom, as it ſtands divided into ten Horns, or leſſer Kingdoms. For beſide the ten Horns, there was to be a ſeventh or laſt Head to whom the Horns ſhould *give their power and ſtrength*, ver. 13. So that as all the other ſix foregoing Heads, had been the Heads of the whole *Roman* Empire then entire, ſo might this laſt Head alſo be a kind of general or univerſal Head, by the conſent or favour of the ten partial or particular Princes.

And

And to make this yet more clear, let us have recourſe to another inſtance much like this in *Dan.* viii. where *Alexander* the Great, King of *Macedon*, and firſt founder of the *Grecian* Empire, is typified by a *great Horn*: and though after him *Caſſander* ſucceeded in the Kingdom of *Macedon*, yet becauſe the Empire of *Alexander* was then divided into four Horns or ſmaller Kingdoms, whereof *Caſſander's* was but one, he is not reckoned in the ſame account with *Alexander* for ſucceeding him, in his Seat Imperial, and Title of King of *Macedon*; but becauſe he was poſſeſt of but a part of *Alexander's* Empire, the Scripture makes no reckoning of his Kingdom, more than of any other of the four Horns or ſmaller Kingdoms. When therefore, in our preſent caſe, the Roman Empire once entirely governed by its Emperours and preceding Kings, was come to be divided into ten Horns or Kingdoms, as was foretold it ſhould: no Man ſucceeding them whether in the Imperial Seat or Title,

ſo long as he poſſeſſes but one of the ten Horns or Kingdoms, can be reckon'd with the former Emperours as the Head, but only as a Horn or ſmaller Kingdom.

And now by this time we have made our way ſo plain to this our laſt diſcovery, that I ſuppoſe that I ſhall meet with very few Readers, though never ſo inexpert almoſt in theſe affairs, but can reſolve me this Queſtion, *viz.* Who it was, that having his Imperial Seat, or ordinary reſidence in the City of *Rome* was Succeſſour to the Chriſtian Roman Emperours, (at what time that once mighty Empire came to be divided into ten Horns or leſſer Kingdoms,) in the Headſhip or Supremacy not of any Horn or ſmaller Kingdom, but in General of the Roman Empire; and to whom thoſe Horns or partial Kings by voluntary Contribution (as it were) did give their Power and Strength. If thou art a Proteſtant, I know partly what thou wilt ſay; and if thou art a Romaniſt, I know partly what thine own

own Conſcience will ſuggeſt to thee, That it was the Pope or Biſhop of *Rome.*

And ſurely thou art not much miſtaken in thy Judgment of him. For he it was who for ſome years before this time, but eſpecially under the gentler Government of the Chriſtian Emperours, had been contending earneſtly for this Supremacy, and laying the foundation of his Greatneſs, by encroaching on the Chriſtian Churches. But while the Empire flouriſhed, and the Emperours had their reſidence in the City of *Rome*, they ſo obſcur'd the Glories of their Biſhop that he was never but an Underling in compariſon of them.

But now about the Year four hundred and ten, when *Rome* was ſack't and ſet on Fire; at what time ſix of the ten Horns began to come upon the Stage: that the ſeventh or laſt Head might ſhew it ſelf in *Rome* together with them, (ſee by how wonderful a Providence theſe things have happened) *Honorius* the then Emperour betook

took himſelf to *Ravenna*; (his Succeſſours following his example) and (as it were in token of their future Greatneſs) he left the ancient Seat of Empire to the Roman Biſhops. From which time forward the Roman Empire ſtill declined, till about the Year four hundred fifty ſix it was utterly ruined, and thoſe few Emperours that ſucceeded were of no account. But for the Roman Biſhop he was ſtill riſing as the Empire was declining. Inſomuch that *Leo* who preſided in the Roman See even in that very year 456, wherein (as we have ſaid) the ten Horns were riſen, and the *Roman* Empire ruined, is found to have boaſted in his Sermon *de Apoſtolis*, That the Temporal Government of the Roman Emperours was chang'd into the power of *Roman See*. It hath not bin my happineſs yet to get a ſight of Pope *Leo*'s Sermons: but this paſſage I find quoted in Biſhop *Morton*'s *Catholick Appeal for Proteſtants*, *Lib.* 2. *Cap.* 5. *Sect.* 10. in theſe very words; *In cujus* (viz. Romanæ) *ſedis poteſtatem fuit Tem-*

poral-

porale illud Imperium (speaking of the whole Imperial Authority) *commutatum, ut author est Leo Papa, Sermone de Apostolis.* Which Testimony of Pope *Leo* himself, about this change of Government that was made about his time in *Rome*, and in the Roman Empire, I look upon to be of no small moment in the business we are treating of.

But further yet; The Roman Bishop much about that very time was first acknowledg'd by a General Council, holden at *Chalcedon* (where were present *Martianus* the Greek Emperor himself in Person; and of Bishops and Reverend Fathers, from all parts of the World, six hundred and thirty) CAPUT ECCLESIARUM, or the *Head of the Churches.*

This we may learn from * *Bellarmin* himself, who tells us, That the Greek Emperor *Phocas*, was not the first that called the Pope the Head of the Churches; but that *Justinian* had done the same long before;

* *De Rom. Pont. Lib. 3. Cap. 3. § Hæc sententia.*

fore; and before him also the Council of *Calcedon* in an Epistle to *Leo* the then Bishop of *Rome*. Thus far the Cardinal derives that title, and no further. From whence we gather that he could not fetch it further: for if he could, it had bin much more pertinent to his purpose to have done it.

And though he did not at the first enjoy this new acquired Headship without much opposition and contention, especially from the Churches of *Constantinople* and *Ravenna*; yet did he never cease from grasping after it, till he became not the *Head* only, but the *Terror* of the Churches; nor of these only, but of Princes too, and Emperors, and whoever else would venture to oppose him.

An early Instance we have of this in the strife that hapned between the Greek Emperor *Philippicus*, and Pope *Constantine*, 1. about the matter of Images: the Emperor (about the Year 710) commanding them to be pulled down, because they were abused to Idolatry, and the Pope utterly refusing to obey; and

not only so, but (that he might make a clear experiment of his Headship and Supremacy even over Emperours and Kings themselves) he set up more Images in opposition to him, in the *Portico* of St. *Peter*, and forbad the use of the Emperour's Name and Title in any Publick Writings or Coins.

The same Command was not long after renewed by *Leo* 3. upon which saith *Onuphrius*, Gregory *the second, then Pope, took away the small remainder of the Roman Empire from him in* Italy. And *Sigonius* more expressly, *that he not only excommunicated the Emperour, but absolved all the* People *of* Italy *from their Allegiance, and forbad the payment of any* *Tribute *to him: whereupon the Inhabitants of* Rome, Campania, Ravenna, *and* Pentapolis, *i. e. the Region about* Ancona, *immediately rebelled, and rose up in*

* To this purpose, *Petavius* an Author of great account in the *Roman* Church, *l. 7. c. 8. p. 372. part. pri. Ratio Temp.* speaking of the Contest between *Leo Isaur.* and *Greg.* the 2d saith of this latter, *Romæ & quicquid Italiæ reliquum erat, à Græcorum abstraxit imperio tributaq; iis ultra pendere prohibuit.*

oppo-

opposition to their Magistrates, whom they destroyed. At *Ravenna*, *Paulus*, the Emperor's Lieutenant or Exarch was killed; At *Rome*, *Peter* the Governour had his Eyes put out; In *Campania Exhileratus*, and his Son *Hadrian*, were both murdered by the People of *Rome*; and not content with this, he writ a Letter to the Emperour full of the greatest Reproaches imaginable.

And that the Pope was he that drew the People off from their obedience to the Emperour, is not only affirmed by the Greek Historians, *Theophanes*, and *Zonaras*; but by those also of the Church of *Rome*. *Sigibert* saith, that *Gregory* the 2*d* finding the Emperour incorrigible, he made *Rome*, *Italy*, and all the *West* to revolt from him, and forbad his Tributes. The same is affirmed by *Otho Trisingencis*, *Conradus Uspergensis*, *Hieronymus Rubeus*, and others who cannot be suspected of any enmity to the Roman Church.

And (to shew his Story to be every way pertinent to our present purpose)

it is well observed by *Hadrianus Valesius*, That the Pope durst not thus have affronted the Emperour in confidence of his own Strength, but by a precarious Power, and under the Protection of a Private Correspondency which he held at that time with *Charles Martel*, whose Honour and Arms were the greatest in these Western parts. Having therefore strengthened his Interest against both, the *Emperour* his known enemy, and the *Lombards* that were at best but unfaithful friends, he makes what advantage he can of the Places that owed Subjection to the *Emperour*, to make up the Patrimony of the Church (as *Valerius* observes) particularly of *Sutrium*; but *Sigonius* saith, The People not only cast off the *Emperour*, but did swear to be faithful to the *Pope*.

Not long after the Pope takes upon him to authorise *Pepin* Son of the said *Charles Martel* to depose his lawful King *Childeric*, and usurp his Kingdom; and when this was done, he was afterward absolved by the Pope from his Oath

Oath of Fidelity, with all the Nobles and People. And thus poor King *Childeric* had his Poll ſhaven, and was thruſt into a Monaſtery, *Pepin* ſucceeding by the Pope's Authority.

And further; That the Pope might make the cleareſt demonſtration of his Headſhip in the World; having thus exalted himſelf above the Emperours of *Greece*, depos'd the King of *France*, and ſet up *Pepin* in his room, with ſome ſuch notable exploits: that he might ſhew himſelf the very ſource and fountain of all Power and Greatneſs in the Roman Empire, he undertakes upon his own Authority to create a Roman Emperour, as *Bellarmine* aſſerts upon the teſtimony of no leſs then three and thirty Authours, ſome of them Hiſtorians, ſome Popes, ſome Emperours themſelves. And ſince the Roman Emperor (as they call him, though indeed he be but *magninominis umbra, a ſhadow of that great name*) is now become the Popes creature, we cannot expect that the Emperour ſhould have very much ob-

obſervance from him. And it fell out accordingly; for the Emperour owning his Imperial Crown and Dignity to the Pope, he never could be quiet till he not only has abſolv'd the Popes from their Allegiance to him: but was at length conſtrained himſelf to ſwear, **quamcunque fidelitatem*, all kind of fealty to the Pope, ere he could be received into *Rome*.

* *Cerem. Rom. Charta* 21. *ad quacunque fidelitatem juramenta.* *Cerem. Rom. Charta* 21 *Lib.* 5.

Nor is this all; but further yet the Pope conſtrains him truly and openly to declare that he has no right in *Rome*, and that he will ſtay no longer there then only during the Popes pleaſure; and in all humility, to requeſt his Crown at his Holineſs's hand. Inſomuch that the Popes have maintained and affirmed both by the Authority of their Decrees, and by open force of Arms, that they were Superiors to the Emperors, who were their Vaſſals, and held their Empire by Fealty and Leige Homage from them; that they were

Monarchs of the whole Univerſe, and direct Lords of all the World. By which Right, ſo ſoon as any Countries of the new-found World were diſcovered, they bluſhed not to give them in Feoffe, and divide them among Kings, as the Patrimony of St. *Peter*; as witneſs alſo theſe words, which they are wont to uſe in the Inveſtiture of Popes,

* *Cerem. Rom.* l. 1. Cap. 2.

* *I inveſt thee with the Popedom, ut preſis Urbi & Orbi*, to command *over the City* and the *whole World*. Laſtly, that of right, it belonged unto them to inveſt and Degrade, to Ordain and Depoſe Emperours and Kings at their pleaſure.

Nor do we hear of any higher Office the Roman Emperor (as they pleaſe to ſtile him) has had in *Rome* theſe many years, than to hold the Popes Stirrup when he mounteth or alighteth from his Horſe; or to ſit at the Popes Feet, or to give him Water to waſh his Hands; or to hold up his Train at Maſs,

Ibid. l. 1. *Chart.* 21, 22, 26, 54, 59, 87

Mass; or in collation to present him with a Napkin. For this is with the Pope a general Maxim, *Nemini omnino mortalium reverentiam facit, He doth Reverence to no Man, neither by rising manifestly, nor by bowing of the Head, nor by uncovering it: only to the Emperour of the Romans, the Pope being set, after he hath kissed his Feet and his Hand, he riseth a litile and receiveth him to kiss with the mutual embracement of Charity.* Ibid lib. 3. Sect. 1. Fol. 120.

And when the Pope rideth in solemn manner about the City, mounted on a white Horse sumptuously Caparason'd, his Horse is led by the hand of an Emperour, or a King, or the greatest Person there present; and he himself Gorgeously Apparelled in Scarlet, weareth a *Fiara* or *Diadem* on his Head, adorned with a Triple Crown, which they commonly call, *Regnum, Kingdom*, in token say they, of his Supream Dignity, both *Sacerdotal and Imperial.* *Ibid. Chart.* 140, 141, 150.

perial. And this I look upon a ſufficient demonſtration of the Popes Headſhip or Supremacy in the Roman Empire. For if any Emperor or King be Head, I would feign know who is the Pope's Groom, or Page, or Footman.

But we need the leſs to labour in this Argument, becauſe the Romaniſts themſelves have done it ſo abundantly to our hands. For it would grieve ones Heart to ſee how *Bellarmin* and *Baronius* have ſweat in large Voluminous Works, to magnifie the greatneſs of their Biſhop, and unawares to prove him *Antichriſt.*

But let any Man ſhew, if he be able, where-ever any Pope, before the Emrour *Honorius* his time, or indeed for ſome years after, (for the Popes did not preſently arrive at the height of their affected Grandure) depoſed any Emperor, whether *Heathen*, *Arrian*, or *Eutichian* Perſecutor, or abſolved their Subjects from their Allegiance to them, or took away any part of their Demeſne from

from them, or violently oppos'd their Edicts, or put them upon any ſervile Offices, like thoſe wherewith they honour the now Roman Emperors. But if this cannot be done, we muſt conclude, That before *Honorius* his time, (who left the Seat Imperial to the Pope) the Pope was never Head in *Rome*, or in the Roman Empire: but ſince that time he is, and hath declared it abundantly to all the World; and we have ſeen it evidently fulfilled in him, how all the Princes of the Roman Empire, ſince it came to be divided, have truckled under him, and ſubmitted in a ſhameful meaſure their Royal Diadems and Scepters to him. Wherefore the Biſhop of *Rome* is that very ſeventh or laſt Head of the Roman Beaſt or Kingdom, who was to appear upon the Stage, together with the ten Horns or ſmaller Kingdoms, in which the Roman Empire was to be divided, and to whom thoſe ten Kings were to give their Power and Strength.

And thus much of the ſeven Heads

and eighth King, who ſucceſſively have headed the Roman Empire, and have had their Seat Imperial in the City of *Rome*, viz. *Kings*, *Conſuls*, *Decemvirs*, *Tribunes*, *Dictators*, *Heathen and Chriſtian Emperours*, and *Popes*. Theſe were the eight ſeveral Forms of Supream Governments, which the Roman Empire hath enjoyed, and beſides it no other Kingdom that hath bin before it. Which though they were not ſo clearly revealed to the Prophet *Daniel*, when this Kingdom was repreſented to him in Viſion (for it is typified by the *four Beaſts*, *Dan.* vii.) yet it may be very well ſuppoſed that he ſaw ſo much of theſe mutations, (though at a greater diſtance than St. *John*, and therefore not ſo diſtinctly) as thereupon he pronounceth the *fourth Beaſt*, to have bin *diverſe from all other Beaſts*. For certainly it were enough to difference the Roman Kingdom, from all other Kingdoms in the World, that continuing ſtill to be the ſame Kingdom, and to have the Supream Government in the ſame

ſame People within the ſame City, it hath bin ſubject to ſo many ſeveral ſorts of Kings or Supream Governors.

But poſſibly it may be objected, that ſome of theſe were not *Kings*, and that eſpecially *Conſuls*, *Decemvirs*, and *Tribunes* are very improperly called by that name.

To this I anſwer, That they may very well be called Kings, for theſe Reaſons.

1. Becauſe the Supream Government, which began in Kings, was devolved upon every one of theſe ſucceſſively, ſo that they all enjoyed the ſame power as Kings.

2. Becauſe the denomination of ſeveral ſorts of things included under the ſame general Head, (as theſe are all under the general notion of *Supreme Governors*) may very well be taken *A priori, uſitatiori, vel digniori*; *from the former, the more uſual, or more worthy of them.* And upon this ſcore it is, that when we addreſs our ſelves to a whole Congregation, we call them altogether *Bre-*

thren, taking no notice of the inferior Sex.

3. Becauſe the names of *Kings* and *Kingdoms* are uſed in ſuch a lattitude, as to comprehend all ſorts of State sand Supream Governours, as when the Tempter is ſaid *Mat.* IV. to have *ſhewed* our Saviour *all the Kingdoms of the World*, by *Kingdoms* are meant *all ſorts of Supream Governments*, whether *Monarchical*, *Ariſtocratical*, or *Democratical.* So the Roman Empire is called in *Dan.* vii. the fourth *Kingdom*, and is there typified by the *fourth Beaſt*, which with the other three, are interpreted *four Kings*, although the Roman Kingdom hath not bin governed by *Monarchs* only, but by *Conſuls*, *Decemvirs*, and *Tribunes*; the general name of *King* and *Kingdom* including all the other ſorts of Supream Governours. Thus alſo, where it is ſaid, *Pſal.* 72. 10,11. *The Kings of* Tarſhiſh *and of the Iſles ſhall bring Preſents: the Kings of* Sheba, *and* Seba *ſhall offer Gifts; Yea all Kings ſhall fall down before him, all*

Nations

Nations shall serve him. Where it would be very strange to understand *Kings* in the strictest sense, for *Monarchs* only; especially since by *all Kings* are meant *all Nations*, without any difference or distinction of their forms of Government. Many other places of Scripture might be produced to this purpose, as *Psal.* 89. 27. *Psal.* 102. 15. but I will not give my self a needless trouble in a thing so common, and so obvious to every eye.

But it may be, it will further be objected, That *Rome* had enjoyed more sorts of Supream Governments than *five*, and all of them fall'n before St. *John's* time. For there had bin also a *Triumvirate* managed by the joint Forces and Counsels of *Augustus*, *Lepidus*, and *Antonius*. But this lasting but a very little while, and being but the passage to the greatness of *Augustus*, and, which is more observable, being only an oppression of the Commonwealth, and not a Government established by the consent of the Senate, and the People of *Rome*,

as

as all the other five had bin, it ought not in any reaſon to be numbred with them. And this I look upon as a ſufficient Account of thoſe *five* Kings that were *fall'n*: becauſe the Angel does not deſcend to any particularities concerning them, but only ſays in general words, that *five were faln*. And ſo much for them.

But becauſe the main ſtreſs of our Argument depends upon the right interpreting of theſe *ſeven Kings*, and particularly of the *ſixth* of them, (which was then reigning when this Viſion was preſented to St. *John*) whether he were a *ſingle King*, or the *whole Order* and Succeſſion of the ſame kind of Kings: We ſhall therefore in particular demonſtrate further concerning this *ſixth King*, together with the *ſeventh King*, who is not typified by any Head, that it cannot be meant of any two particular Kings, but of as many Orders and Succeſſions of them.

For it is certain that this Viſion was ſhew'd to St. *John* when *Rome* was governed

verned by Heathen Emperors, and particularly in *Domitian*'s Reign, no Author affirming it to have bin later, that I know of. If therefore *Domitian* were the sixth King then reigning; *Nerva* must be the other, who was not then *come*, and *when he came*, was to *continue but a little while*; *and the Beast which was, and is not*, and is interpreted the *eighth* or last King, will happen on't to be the Emperor *Trajanus*, who reigned about the beginning of the second Century. But the Angel tells us, that together with the Beast, the Roman Empire was to be divided into ten Horns, or smaller Kingdoms, which were *to give their Power and Strength unto the Beast*. But these ten Horns did not arise till above three hundred years after *Trajan's* time; and therefore cannot the sixth and seventh Kings be understood of any two single Kings apart from other of the same Order; but of the whole Order and Succession of the Roman Emperors, *Heathen* first, and then *Christian*; according as we have before declared.

And

And consequently the *five* that were *fallen*, must be such too, to wit, not *five single Kings*, but *five Orders or Successions* of *five several sorts of Kings*. And therefore they must needs be those that I have named; or if any Man can assign five other such, he shall have my free consent.

CHAP. II.

A Refutation of Bellarmin's *Exposition of the Angel's Interpretation of the Vision*, Rev. xvii.

AND now I cannot imagin what to add, or what can be desired further, in confirmation of this Truth, than to shew how unsuccessfully that great and learned Champion of the Church of *Rome*, Cardinal *Bellarmin*, has endeavoured another manner of explication of this *Vision*, and *Interpretation*. This Learned Author then, to do the Popes a kindness, hath thus explained,

(or,

(or, if you pleaſe, obſcured) the Angel's meaning. *John* (ſaies he *) *in the* xviith *Chapter of the* Revelation *deſcribeth a Beaſt with ſeven Heads, and ten Horns, upon which Beaſt a certain Woman ſate: and he explains the Woman to be the great City which ſitteth upon ſeven Hills, that is,* Rome: *the ſeven Heads to be thoſe ſeven Mountains, and alſo ſeven Kings, by which Number are underſtood all the Roman Emperours.* He ſaith, *that the ten Horns are ten Kings which ſhall reign together at the ſame time.* And leſt we ſhould think that theſe ſhould be *Roman* Kings, he adds, *that theſe Kings ſhall hate the Whore, and make her deſolate, becauſe*

* De Pont. *Rom.* Lib. 3. Chap. 5. Sect. Denique *Joannes*, cap. 15. (potius 17. Apoc.) deſcribit beſtiam cum ſeptem capitibus, & decem cornubus, ſuper quam mulier quædam ſedebat, & explicat mulierem eſſe urbem magnam, quæ ſedet ſuper ſeptem colles; *i. e. Romani* ſeptem capita eſſe ſeptem illos montes, & etiam ſeptem Reges, quo numero intelliguntur omnes *Romani* Imperatores; decem Cornua, dicit, eſſe decem Reges, qui uno tempore ſimul regnabunt; & ne putemus hos fore *Romanos* Reges, addit, quod hi reges odeo habebunt Fornicariam, & deſolatam facient, quia inter ſe ita dividunt *Romanum* Imperium, ut illud penitus deſtruant.

cause they shall so divide the Roman Empire among themselves, that they shall utterly destroy it. Thus far *Bellarmin.*

But never was an Exposition in the World so huddled up together, as this is. The Angel tells us that *the seven Heads are seven Kings: five*, saies he, *are fallen, one is, and the other is not yet come, and when he cometh he must continue a short space. And the Beast which was, and is not, he is the eighth King, and is of the seven, and goeth into Perdition.* Now by this number of *seven Kings*, are understood saith *Bellarmin*, *all the Roman Emperors*; and *he accounts all those Roman Emperors, who have any ways enjoyed that Title from *Julius Cæsar's* time to this present day; and God only knows how many such Emperors may come after. So that by his reckoning we cannot account all the *Roman Emperors* fewer in number than one hundred and thirty, I speak within compass. Now is it not very strange that *seven Kings*, should be put to

* *De Rom. Pont. Lib. 3. Cap. 5.*

to signifie one hundred and thirty? For let us grant that *seven*, a certain number, may be put for an uncertain: yet who ever heard that so small a number as seven, hath bin put for so great a one, as hath bin the number *of all the Roman Emperors?* This therefore is one great Absurdity, but not comparable to those which follow.

For if by these *seven Kings* are meant *all the Roman Emperors*, then why does not the Cardinal proceed to shew us, which be those *five* that were *fallen*; which is the *one* that *was*; which the other that was not then *come*, *who when he was come*, *should continue but a short space*, and which is the *Beast that was, and is not*, who is said to be the *eighth King*, and yet to be of *the seven?* All which particulars of the Angel's Interpretation the Cardinal has thought fit to smother in profound silence, lest the vanity and absurdity of his Exposition should be too apparent and contemible.

For he acknowledgeth more than once

once, * That the *Revelation* was given in *Domitian's* Reign. Whereupon it will follow, that if by the *ſeven Kings* are meant all the Roman Emperors, then by the *five Kings* that were *fallen*, muſt be meant thoſe *eleven* Emperors that had reigned before *Domitian*; by the *one*, that then was, muſt be meant *Domitian* himſelf; by the other, *Nerva*, ſucceſſour to *Domitian*; and by the laſt King, who is *the Beaſt that was, and is not*, muſt be meant all the Roman Emperors, to the number at leaſt of one hundred and ſeventeen. And is not this an admirable Expoſition, which in the ſame breath as it were, makes *ſeven* to ſignifie *one hundred and thirty*, and yet *five* of thoſe *ſeven* to ſignifie but *eleven*; *one* to ſignifie but *one*; and yet in the very next clauſe, *one* to ſignifie *one hundred and ſeventeen*? If this be to interpret Prophecies, I wonder it ſhould ever be thought difficult to interpret them. And if any

* *De Verb. Dei. Lib.* 1. *Cap.* 20 *ſect.* Deinde in iſto Canone de *Rom.* Pont. *Lib.* 3. *Cap.* 3. *ſect.* Quinta opinio eſt.

Man

Man can make ſenſe of this Expoſition, let him enjoy it for his pains. Certainly it was for meer ſhame that *Bellarmin* went no further in his application of theſe ſeven Kings; and if we had not minded more the truth then good manners, we had not thus expos'd it to the World.

But I believe the Cardinal has committed a greater errour yet againſt his own Principles than poſſibly he might be aware of. For if the ſeven Kings typified by the ſeven Heads of the Beaſt, be ſet to ſignifie all the Roman Emperors, and if the preſent Emperors be of that number, (as he himſelf would have them) then are the preſent Roman Emperors typified by ſome one or other of the Heads. But of the Beaſt here mentioned, having ſeven Heads, and ten Horns, it is ſaid that he was *full of names of Blaſphemy.* And *Rev.* xiii. 1. it is ſaid of the ſame Beaſt, that he had *upon his Heads* (not on any one, but on all of them, for there is none excepted) *a name of Blaſphemy.* And

therefore the present Roman Emperors, if they be any of those *seven Kings*, which are typified by the *seven Heads*, they also have *this name of Blasphemy* in common with the rest.

Neither will it here suffice to say, that it is only noted, that the Beast had *upon his Heads a name of Blasphemy*, but not that he had the same upon *all* his Heads; So that it will be true, if *any* of the Roman Emperors had it. This answer will not serve. For the Christian Emperors have reigned neer five times as long again, as the Heathen Emperors had done. And therefore there is no likelihood at all that the Spirit should say of the Heads in general, that they had the *name of Blasphemy*, without distinguishing of them, if either he had understood by the seven Heads the whole Order of the Roman Emperours (as *Bellarmin* reckons them,) or if the present Emperors be not, and have not bin guilty of this *Blasphemy* in common with the Heathen Emperors.

As

As for what the Cardinal adds concerning the *ten Horns*, or *ten Kings*, which ſaith he, *ſhall reign together at the ſame time*, the Angel tells us more preciſely that they ſhould reign *together with the Beaſt*, or *ſeventh* and laſt Head. But *Bellarmin* having not thought fit to tell us which of the Roman Emperors are this Beaſt, or ſeventh and laſt Head: he does not ſay as the Angel does, that the *ten Horns* ſhould *reign together with the Beaſt*, but only that they ſhould *reign together at one time*. And thus again he has very pitifully ſhuffled in the moſt meterial point of this Propheſie. And this he has done, leſt becauſe he has expounded the *ſeven Kings*, to be *all the Roman Emperors*, we ſhould ſuſpect the preſent Roman Emperors to be that Antichriſtan Beaſt, whom the Angel calls the *eighth* and laſt of thoſe Kings; for if *ſix* of them were come in St. *John*'s time, and the *other* ſhould *continue but a little while*; the *eighth* and laſt, who is the Antichriſtian Beaſt, muſt needs be come by this, or he is never to

be look't for. Since therefore by the *ſeven Kings* are meant *all the Roman Emperors*, and *Domitian* muſt be the ſixth; *Nerva* muſt be the other, who was to continue but a ſhort time; and all the Emperors ſucceeding *Nerva*, and by conſequence the new Roman Emperors, the Popes Creatures and Diſciples, muſt be the Antichriſtian Beaſt, or the *eighth* and laſt of thoſe Kings.

As for what he adds, concerning the ten Horns, that they ſhould not be *Roman Kings, becauſe they ſhould hate the Whore*, (i.e. *the City of* Rome) *and make her deſolate:* it is as unintelligible as the reſt. For, does he mean that they ſhall not be Kings in *Rome*? Who ever ſaid it? Or does he mean, that they ſhould not poſſeſs each one his portion of the Roman Empire? Himſelf confeſſeth it. Or laſtly does he mean, that none of them *ſhould be*, or *ſhould be called* a Roman King? How does he prove it? He ſaies, *they ſhall not be Roman Kings, becauſe they ſhall hate the Whore*, (i.e. *the City of* Rome) *and make her deſolate.* But this

this they may do, though any one, or all of them *ſhould be*, or (as *Bellarmin* himſelf expreſſes it) *ſhould be called* Roman Kings, when once they come to be enlightened, and to perceive how that adulterous City hath poiſoned, and infected, and beſotted them with her abominable Cup of Spiritual Fornication.

As for what he further adds concerning theſe ten Kings, proving that they ſhould not be *Roman Kings*, becauſe they ſhall ſo divide the Roman Empire among them, as utterly to deſtroy it: which he gathers from what is ſaid of them *Rev.* 17 16. *Theſe ſhall hate the Whore, and make her deſolate*: it is to be obſerved, that theſe ten Kings were not to bring this deſolation upon that whoriſh City, till after that they had *given their power unto the Beaſt*, (who was to be the laſt Head or King in that City) and had made *war with the Lamb*, & the *Lamb* had *overcome them*. For till this, 'tis ſaid, that *God* ſhould *put into their minds to fulfil his will, and to agree, and give their Kingdom to the Antichriſtian Beaſt*;

until by their warring with the *Lamb*, and being *overcome* by him, *the words of God* ſhould *be fulfilled*, *ver.* 17. for ſo it had bin foretold of them, at v. 13. that *they* ſhould *have one mind, and ſhould give their power and ſtrength unto the Beaſt*; that *they* ſhould *make War with the Lamb*, and that *the Lamb* ſhould *overcome them*. And being thus worſted by the *Lamb*, when they ſhould come to ſee their Errour, they ſhould hate the Whoriſh City, the *Metropolis* of the Beaſt, that had ſeduc'd them, and in revenge of her impiety, ſhould *make her deſolate, and naked, and ſhould eat her fleſh, and burn her with Fire*. Theſe ten Kings therefore might be Roman Kings for all their laying of that City deſolate: becauſe they ſhould not do it, till after they had ſpy'd their Errour in confederating with her.

But laſtly, If theſe ten Kings ſhall ſo divide the Roman Empire among them as utterly to deſtroy it; how can it then be ſaid, that they ſhould *give their Power and Strength, and Kingdom to the*

Roman

Roman Emperors? For if by the *ſeven Heads* or Kings be meant (as *Bellarmin* tells us) *all the Roman Emperors*; then muſt the *ſeventh* of thoſe Kings be ſome, or one at leaſt, of the Roman Emperors. But it is manifeſt from, *ver.* 11. that the *ſeventh* of thoſe Heads or Kings, is *the Beaſt that was, and is not*; to whom, it is ſaid in the next verſe but one, that the ten Kings ſhould *give their Power and Strength*, (nay, and their *Kingdom* alſo, as is ſaid a little after.) If then theſe ten Kings ſhall *give their Power, and Strength, and Kingdom*, to the Roman Emperors; how ſhall they ſo divide the Roman Empire among themſelves, as utterly to deſtroy it? And thus much of the Cardinal's Expoſition, which indeed is utterly miſbecoming the Judgment of ſo great a Diſputant: but we muſt pardon this, and many other ſuch-like failings, to the weakneſs of his Cauſe. For certainly it cannot be aſcribed to any other thing, that *Bellarmin*, a Man ſo learned, ſo ripe of Judgment, quick of Wit, and skilful

in the Art that he profeſt, ſhould be ſo utterly puzled and confounded in this Argument above all others (though in others alſo not a little) even to the groſſeſt and moſt palpable effects of Dotage and Stupidity.

CHAP. III.

The Opinion of H. Grotius *and* Dr. Hammond, *touching the ſenſe of the Angel's Words, conſidered, and rejected.*

HAving thus acquitted my ſelf of *Bellarmin's* Expoſition of this paſſage, who may well be thought our greateſt Adverſary in this Argument; I cannot pretermit (tho I would feign have pretermitted it) that Expoſition which *Hugo Grotius*, and after him the learned *Dr. Hammond*, (who hath taken the pains to perfect and digeſt the *Poſthumous* and imperfect Notions of the former) have offered in their Comments on the *Revelation:* to the examination

nation of which their Expoſition, I am the more obliged, becauſe it is not only contrary to that which I have hitherto aſſerted, but alſo the Authors and Propugners of it are Men of great eſteem in the Reformed Churches, who cannot reaſonably be thought to have invented, and aſſerted it in favour of the Church of *Rome*, but only for the evidence of the truth, which they conceiv'd it carrys with it.

This Reverend Author then, in his *Premonition* to the Revelation, and in his *Paraphraſe* and *Annotations* upon the xvii*th* Chapter of that Book, confeſſing the great City, ſituate upon ſeven Mountains, to be *Rome*, does thus expound the ſeven Heads, which the Angel interprets to be ſeven Kings; Theſe ſeven Kings, ſaies he, are eight Roman Emperors, namely, *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Veſpaſian*, *Titus* and *Domitian*. The five that were ſain when this Viſion was interpreted, were *Claudius*, *Nero*, *Galba*, *Otho*, and *Vitellius*. The one which was then

then reigning, was *Vespasian*; the other, not then come, who should continue but a little while, was *Titus*; and *the Beast that was, and is not*, who, as the Angel tells us, *is the eighth King, and is of the seven*, &c. was *Domitian*. The *ten Horns* or *Kings*, who, saies the Angel, *have received no Kingdom as yet, but receive Power as Kings one hour with the Beast*, were (saies Dr. *Hammond*) ten Kings of the Barbarous Nations bordering upon the Roman Empire, viz. *Goths*, *Vandals*, &c.

But against this way of Explicating this Prophecy, there are so many and so great Reasons, that I know not where to begin, or where to make an end with them. For,

First, It is a notable prejudice against this Exposition, that this Prophecy, so punctually interpreted by the Angel, as is no other Vision in the Revelation, and having bin fulfilled in *Domitian's* Reign, that is, about one Thousand and six hundred years ago, should never yet have bin interpreted of *Domitian* till

till this preſent age; for it is evident that *Hugo Grotius* was the firſt diſcoverer of it.

But what then is become of that known Maxim in theſe caſes, *viz.* *That Propheſies, before they come to be fulfil'd, are difficult and obſcure, but afterwards they come to be familiar and intelligible? And if this Propheſie ſo interpreted by the Angel, has not bin underſtood in ſixteen hundred years, that it has bin fulfilled; how can we think that any other Viſion not interpreted hath bin underſtood? But Dr. *Hammond* ſpeaks in general of the Book of the Revelation, that it was written for the comfort of the Chriſtians of thoſe times, while they were daily exerciſed with Perſecutions. But alas! what comfort from ſuch Propheſies, and particularly from this Viſion we are now treating of, if none of thoſe that were concerned in them, could attain their meaning? I ſuppoſe it therefore abſolutely neceſſary for the credit of this

* *Iren. Lib.* 4. *Cap.* 43.

this Expoſition, that it be ſhewn, that in thoſe early days of Chriſtianity, the Church of God, which was ſo nearly concern'd in this Propheſie, did underſtand it as the Doctor has explain'd it. For elſe indeed 'twere a great diſparagement to the Propheſie it ſelf, if having bin fulfill'd theſe ſixteen hundred years, although it be ſo punctually interpreted by the Angel, yet all that while the Church could never underſtand it. But

2. If we ſhould let this worthy Author have his way, yet when all is done, he makes ſo cold, ſo flat a ſtory of this greateſt and moſt noble Prophecy of all the *Revelation*, as it ſeems to be by that ceremonious entrance, apt to raiſe ones expectation, which is prefixed to it at the beginning of the Chapter: by that magnificent deſcription which is made of the Viſion it ſelf, in the following Verſes: and by that Divine Interpretation which the Angel has ſubjoined to it: that I know not how his application of it to *Domitian* ſhould (I ſay not

not paſs for current, but even) admit of an Excuſe.

For what think we is the main thing that he affirms to have bin repreſented to *St. John* in this Viſion? Nothing but *Rome* in great Pomp and Splendor, under that Heathen Perſecuting Emperor *Domitian*, whom he calls the *Beaſt*, wonderfully addicted to Idolatry, *and drunken with the Blood of the Saints, and of the Martyrs of Jeſus.* And might not any Man of prudent foreſight have ſeen as much without a Viſion, living at that time, wherein he ſuppoſes this Prophecy to have bin written by *St. John*, to wit, after that *Domitian* had given an experiment of his temper, while he adminiſtred the Government for his Father *Veſpaſian*, who was then leading an Army into *Judea*: might not any one in ſuch Circumſtances as theſe have very probably conjectured, that *Domitian* would have his turn again after his Father's, and his elder Brother's Death, and that he would then ſhew himſelf what he had bin before, an enemy to the Chriſtian Faith. As

As for the ten Horns that were to receive Power as Kings one hour with the Beast *Domitian*; he complains that he cannot make that out for want of Histories to inform him in these Particulars. What was it then *St. John* was carried into the Wilderness for to see? The Heathen *Roman* Beast arayed in Scarlet? He was so before. Or that great City deck'd with Jewels, and notorious for her Idols? When was she otherwise? Or drunken with the Blood of Saints? She had bin so in *Nero*'s time but just before. Or went he thither to behold *Domitian* coming to the Throne, and Persecuting Christians? Yet all this while here is no great matter of admiration, that *Domitian*, an Heathen Man, and a Son of the Emperor that then reigned, should come at last to that Dignity, and persecute the Christian Faith. But the Angel tells us, *ver.* 8. that *they that dwell upon the Earth should wonder, (whose names were not written in the Book of life, &c.) when they behold the Beast that was, and is not, and yet is:* that

that is, according to the Doctor's Expoſition, it ſhould be matter of great aſtoniſhment to all that were not Chriſtians, when they beheld *Domitian*, who was in Power at *Rome*, while his Father went into *Judea*; and is not now, his Father having reaſſum'd it to himſelf, and yet is a private perſon. This therefore being every way ſo lame and ſhort-ſighted a buſineſs, as it is thus made out, we cannot in any reaſon think it to be the meaning of this glorious Viſion, here preſented to our Apoſtolical Prophet by the Miniſtery of an Angel. But,

3. As theſe Authors have ordered the matter, the Angel's Interpretation is very inſignificant; becauſe he has not noted the preciſe time, when this Viſion was interpreted: for if the ſeven Kings be ſo many ſingle Emperors, to what purpoſe is it to tell us, *Five are fain, one is, and the other is not yet come*, &c. without aſſuring us which of them is that one, of whom the Angel tells us, that he is? For it is moſt certain, that

if

if this Vision were not interpreted in *Vespasian*'s Reign, of whom they interpret these words of the Angel, One is, meaning that *Vespasian* then reigned, when this Vision was interpreted: there cannot be a word of truth, no, nor of common sense in all their Exposition. For then it cannot be said of the five that were faln, that they were *Claudius*, *Nero*, *Galba*, *Otho*, and *Vitellius*; of the *one*, that *is*, that he was *Vespasian*; or that *Titus* was the other, not then come, *&c.* Nay, if this Vision were not interpreted not only in *Vespasian*'s Reign, but in that very point of it which hapned after his return from *Judea*, and a reassumption of the Government from his Son *Domitian* to himself: it cannot be said of *Domitian*, as they distinguish of him very subtilly, that he was an Emperor, and is not now an Emperor, and yet is a private person. Since therefore the knowledge of the precise time, when this Vision was interpreted, is so necessary to the certain understanding of it, according to their way of explicating

ting it; and yet the Angel amongſt many other particularities, has utterly omitted this ſo neceſſary a buſineſs here, and ſo uſual in other Prophecies, where perhaps it is not altogether ſo neceſſary: we cannot but think that there is a greater latitude of time to be allowed in the explication of this Prophecie, and muſt be forced to reject this Expoſition as a reproach to the Angel's interpretation.

But hold a little, it may be the Doctor can aſſure us that this Viſion was interpreted by the Angel, at that very point of *Veſpaſian's* Reign, which makes for his purpoſe, and which we have already noted. But there is no ſuch matter. For in his Premonition to the *Revelation* he is very ſolicitous about this very circumſtance of the time, and can find but two Opinions of the Ancients (the only competent Witneſſes in this affair) concerning it; and both of them equally inconſiſtent with this Expoſition. The one is that of *Ireneus*, who affirms St. *John* to have propheſied to-

wards the end of *Domitian*'s Reign. And if ſo, it could not then be ſaid of *Domitian*, that he was Emperour, and is not Emperor. For if this Viſion were interpreted in *Domitian's* Reign, then muſt *Domitian* be the *one* that *is*; *Nerva* the other *not yet come*; *Trajan* the Beaſt that *was, and is not*, &c. and *Galba*, *Otho*, *Vitellius*, *Veſpaſian*, and *Titus*, the *five* that are *faln*.

But he has a prety fetch for this: for he tells us, That by the end of *Domitian's* Reign, may be meant the end of his former Reign while he reigned for his Father *Veſpaſian*. But beſides that this reflects upon the credit of *Irenæus*, who makes no ſuch diſtinction, and therefore ſhould in all reaſon be underſtood of *Domitian's* Reign, while he reigned for himſelf: yet for once let this be granted, and let us ſee what can be made of it for the advantage of this Expoſition. For thus alſo *Domitian* cannot be the Beaſt, which was Emperor, and is not Emperor; but he muſt be the *one* that *is*; *Veſpaſian* (after his return)

return) the other, not yet come, (although 'tis certain that *Vespasian* must needs have bin come to the Imperial Dignity before he could depute *Domitian* in his stead) and *Titus* must be the Beast that *was, and is not*, &c. And thus the Exposition cannot stand if there be any truth in the Testimony of *Irenæus*, who affirms St. *John* to have propheſied toward the end of *Domitian's* Reign; whether we understand it of his former Reign for *Vespasian*, or of his latter for himself.

Although I cannot forbear to give the Reader notice that we have done this Exposition no small favour, when we allow *Domitian's* Reign simply and absolutely so called, to be interpreted of that Reign which he administred as *Vespasian's* Deputy, and not rather of that other while he reigned for himself. To which we may add that *Domitian's* Deputative authority was so short, that the beginning and the end of it are hardly distinguishable, as to this matter of St. *John's* Propheſying. For *Vespasi-*

an leaving his Son *Titus* to beſiege *Jeruſalem*, returned from his Expedition to *Rome* again in the firſt Year of his Reign. Neither is there any Author, that affirmeth St. *John* to have bin baniſhed into the Iſle of *Patmos* (where he received his Revelation, as he himſelf teſtifieth) at this time, or near it.

The Doctor therefore would feign take Sanctuary in the Teſtimony of *Epiphanius*, who affirms St. *John* to have bin baniſhed into *Patmos* by the Emperor *Claudius*, and to have returned from his baniſhment in the Reign of the ſame Emperor. And he makes ſo much of this Teſtimony, that he endeavours to confirm it, and to diſparage the contrary Teſtimony of *Ireneus*, by no leſs than four Arguments. I will not here ſtand to examin his Arguments, but for once let us ſuppoſe them to be unanſwerable. If then St. *John* receiv'd his Revelation in the Reign of *Claudius*, how comes the Angel to ſay, That five of the ſeven Kings were then *faln?* Or rather, How come theſe Authors to

expound them of *Claudius*, *Nero*, *Galba*, *Otho*, and *Vitellius*, none of which were then faln, and four of them not yet come? How also could *Vespasian* be the one, that then reigned? Or *Domitian* be the Beast, that was Emperor, and is not Emperor? Nothing you see hits right, according to the Testimony of *Epiphanius*, and yet the Doctor had much rather his Testimony should be credited, than that of *Ireneus*, who affirms *St. John*, to have propheſied towards the end of *Domitian's* Reign. Becauſe, although both their Testimonies be very inconsistent with his *Hypotheſis*, yet he had rather make *St. John*, to have propheſied of a thing to come, as it was in the Reign of *Claudius*, than of a thing past, or present, as it must needs have bin, according to his Expoſition, towards the end of *Domitian's* Reign. For he makes the main of this Prophecy to have bin fulfilled in *Domitian*.

But then, how does he salve up those great Abſurdities, which we have shewn

to follow upon ſuppoſal of the truth of *Epiphanius*'s Teſtimony? Why thus; If *St. John* receiv'd his Viſion in the Reign of *Claudius*, we may very well ſuppoſe him to have committed it to writing in the Reign of *Veſpaſian*, after his return from *Judea*. So that although he receiv'd the *Viſion* before any of the Kings were faln, yet he wrote it not till the ſixth of them was come. The Doctor brings no Proof of this, but ſuch a thing he ſuppoſes poſſible: and if it be but poſſible, he will have it current.

But this which he here ſuppoſes in his *Premonition*, *viz.* That *St. John* receiv'd his Viſions in one Emperour's Reign, and committed them to writing in another's; he ſeems to have forgotten by that time he was arriv'd at the Expoſition of the tenth *Chapter* of the *Revelation*. For there at ver. 4. we have theſe words of St. *John*, *And when the ſeven Thunders had uttered their voices, I was about to write, and I heard a voice from Heaven ſaying unto me, Write them not.* Upon which words the Doctor thus

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paraphraſeth : " And as I had before "written what I had ſeen and heard, ſo "now I was about to do, *&c.* Whence it appears, even from his own Confeſſion, that *St. John* as ſoon as he had ſeen and heard his Prophecies, committed them to writing. And therefore it is a little vainly ſuppos'd by him, that *St. John* receiv'd his Prophecies in one Emperor's Reign, and committed them to writing in another's.

But, if you pleaſe, let us ſuppoſe that St. *John* wrote ſome Prophecies ſo ſoon as he had ſeen and heard them, but did not ſo in our preſent caſe: or that he wrote them foul, ſo ſoon as he had ſeen and heard them, but did not write them fair afterwards. Now then let us examin upon this ſuppoſition how well this explication will agree with thoſe words of the Angel, which we have, *Rev.* xvii. 8. *The Beaſt which thou ſaweſt, was, and is not; and again, The Beaſt which was, and is not, and yet is*; and again a little after, *The ſeven Heads* (ſaies the Angel) *are ſeven Kings*;

five are faln; one is; the other is not yet come; and the Beaſt which was, and is not, he is the eighth, &c. That theſe are the very words which the Angel ſpake to St *John*, is affirmed by St. *John*, at *ver.* 7. Let us ſuppoſe then that the Angel interpreted this Viſion towards the end of *Domitian*'s deputative Reign, while he reigned by *Veſpaſian*'s Authority. But how could it then be true of *Domitian* (for of him he underſtands it) what the Angel ſaies of the Beaſt, *That he was, and is not, and yet is?* for according to the Doctor's Paraphraſe the Angel's meaning muſt be this: *Domitian* was an Emperor, and is not now an Emperor, and yet is a private Perſon. Which words, ſuppoſing them to have been ſpoken towards the end of *Domitian*'s former Reign, can have neither ſence, nor truth in them. For if *Domitian* then firſt reigned, how could he mean of him, that he was an Emperor, and is not an Emperor, and yet is a private Perſon. But if the Teſtimony of *Epiphanius* be true (which the Doctor moſt

moſt contends for) viz. That St. *John* propheſied in the Reign of *Claudius*, who is the firſt of the eight Kings; how can it be true what St. *John* recites as the Angel's words, at *ver.* 10. *Five are fallen*, viz. *Claudius*, *Nero*, *Galba*, *Otho*, and *Vitellius*; *one is*, viz. *Veſpaſian?* So that we muſt be forced to admit either that the Angel did not exactly deſcribe the time, or that St. *John* has not ſet down the Angel's words, or laſtly, that this expoſition of them is not good.

And indeed he ſaw full well, that with all that he could do, he could not make the Time agree to his Hypotheſis, for he as good as confeſſeth it in his *Premonition*, telling us, That in a matter of ſome uncertainty he may be miſtaken as to the particularity of Time. But it is evident, that whoſoever is miſtaken in this circumſtance of the Time, can make no ſence at all of the Angel's words, who has ſo punctually deſigned the Times, paſt, preſent, and to come, throughout his whole Interpretation.

But

But it were pity to omit (and I had like to have omitted it) that excellent Artifice, which the Doctor uſeth as his fourth and laſt Argument, to prove what time this Viſion was received in. For in his *Premonition* he proves that it was receiv'd, or at leaſt committed to writing at ſuch time as he would have it, becauſe it will not elſe be applicable to thoſe eight Emperors that he expounds it of. So that he takes it for granted, that this Prophecy cannot be otherwiſe interpreted than of thoſe eight Kings, and therefore muſt have bin written at a time agreeable. Which Argument, as it is an odd illogical way of reaſoning: ſo it can prove nothing but this, that the Doctor was ſo fond of this conceit, that nothing could remove him from it.

Certainly therefore he imagined that there was ſome extraordinary agreement of it with all other circumſtances of this Prophecy, that he would needs retain it in deſpite of all the aforementioned abſurdities we have prov'd it guil-

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ty of. We therefore come now to enter upon a further examination of particulars. And

1. From this *Hypotheſis* the Doctor gives us no good account, why St. *John* was carried by the Angel into the *Wilderneſs* (as is ſaid *Rev.* xvii. 3.) to ſee this Viſion of the Woman. He ſeems to hint a Reaſon in his Paraphraſe upon that verſe, *viz.* That he was carried into the *Wilderneſs*, as a fit place to repreſent the Deſolation that was to be expreſſed in this Viſion. So that it ſeems this Deſolation (as he calls it) was to be expreſſed in the Viſion, and repreſented by the *Wilderneſs*. As if the place whither he was carried in Spirit to ſee the Viſion, were intended for a Type of that which is expreſſed in the Viſion. Now this were an excellent Reaſon why this Viſion was repreſented in the *Wilderneſs*, if it could be proved that the *Wilderneſs* (for it is mentioned ſeveral times before in this Book) is uſed as a Type to repreſent a Deſolation by: and why *St. John*, having had ſo many mighty

mighty Desolations represented to him both before and after this, was never called into the *Wilderness* to see any of them. Since therefore the Doctor has not thought fit to clear this Point, which yet is necessary for the explicating and confirming this Hypothesis, I can see no reason it should be admitted. For indeed we have had mention of this *Woman* before, *Chap.* xii. and also of her *flying into the Wilderness*. If any Man thinks that, and this, two different *Women*, he ought to prove it: for I suppose a better Reason cannot be given nor desired, why *St. John* was carried into the *Wilderness* to see the *Woman*, than because the *Woman* was fled thither.

2. Upon the Doctor's Hypothesis no good Reason can be given why *St. John* at the sight of this Woman, is said at v. 6. to have wondered with such great admiration. Did he wonder at her Bravery, or at her Idolatry, or at her Enmity to the Saints? Nothing of these was in those days any strange thing at all. And St. *John* had seen so many strange

ſtrange things before, without any ſuch expreſſion of his admiration, that we cannot think but that there is ſome particular reaſon, why St. *John* is ſaid to have bin ſtricken with ſuch wonder and aſtoniſhment at this Woman only in the Viſion we are treating of. The plain reaſon therefore is this (which, though it agrees exactly with our Expoſition, as ſhall hereafter be declared more at large, yet not at all with that which the Doctor gives us) *viz.* That *St. John* wondred with great admiration to ſee that Woman, whom before at *Chap.* xii. he *had ſeen in Heaven cloathed with the Sun*, and *the Moon under her Feet, and upon her Head a Crown of twelve Stars*, perſecuted by the *Dragon*, and deſpiſing all worldly things, and reſiſting unto blood for the Teſtimony of *Jeſus*: to ſee this Woman, I ſay now that ſhe is come into the Wilderneſs, glittering in ſuch ſecular Pomp, arraied in Purple, bedecked with Jewels, *ſitting upon a Scarlet-coloured Beaſt, having ſeven Heads and ten Horns*, (the Beaſt that

that had perſecuted her *not long before) become a great Idolatreſs, *making all the Kings of the Earth drunken with the Wine of her Fornication, and her ſelf with the blood of Saints, and with the blood of the Martyrs of Jeſus.* And this ſo great, and ſo ſuppriſing an alteration of this Woman, as it was the true, ſo it was a worthy reaſon of the Prophets admiration and aſtoniſhment. But,

* See Chap. xii. 3.

3. If we ſuppoſe with the Doctor, that the *Woman* here ſpoken of is *old Heathen Rome*, there can no good account be given, why, though ſhe were confeſſedly a great Idolatreſs, yet ſhould here be repreſented as having a golden Cup in her hands full of Abominations, and filthines of her Fornication, wherewith (as is ſaid *ver.*2.) the *Inhabitants of the Earth have bin made drunken.* For by this it ſhould ſeem, that old Heathen *Rome* was a great promoter of her own Idolatry amongſt other Nations. Whereas it is manifeſt in the Hiſtories of thoſe times, that Heathen *Rome* did rather receive

ceive her Idol-Worship from other Nations, than impose her own upon them, even on those she conquered. For it hath been observed of the antient *Romans*, that at their laying Seige to any City, they made their first attempt by solemn invocation of its tutelar God's, that having these propitious to them, they might obtain the easier Victory. Neither was it ever heard, that ancient *Rome* intoxicated any other Nation with her Cup, she having *found*, not *made* them Idol-Worshippers.

And of this we have a pregnant instance in the Jewish People; who being at that time the only People that were not Idolaters, the Romans having conquered them, did never yet impose their Superstitions on them, but permitted them the free and quiet exercise of their own Religion. And though they went about, in meer despite to Christianity, to make the Christians sacrifice to their Idols; yet this was only an Attempt, and uneffected. So that I know not whether it may truly be affirmed of any Nation

tion under Heaven, that Heathen *Rome* has made them drunken with her Fornication. This therefore the Doctor ſhould have cleared alſo, if it had been poſſible, and given us ſufficient convictions of it (and particularly that *Rome* did ſo in *Domitian*'s time, whom he makes the Beaſt ſhe ſits upon) or elſe his Expoſition cannot ſtand, though *Rome* were otherwiſe never ſo addicted to Idolatry? But,

4. It doth not well appear from the *Analogy* of Scripture, and the uſe of this word [*Whore*] in Scripture-Prophecy, how it can be applied, (as here it is, according to this Expoſition) to old *Heathen Rome*. For ſhe is called at *ver.* 1. *the great Whore that ſitteth upon many Waters*. But now in Scripture-Prophecy, no *City*, that I can find is ever called a *Whore*, but only God's own People, when they have taln from his Worſhip to Idolatry. And of them how often is it ſaid in Scripture that they were a *Whoriſh People*, and that they had committed *Whoredom* with

their Neighbour-Nations? But of no other People, no not of *Babylon* her ſelf, the great Metropolis of Idolatry, we do not find the like expreſſions, at leaſt we may be confident that it is no uſual thing, if it be any where to be found in Scripture.

The Reaſon is, becauſe God's People are in Covenant with him, and there has a kind of Conjugal Obligation paſt between them: which when his People break by ſerving other God's, they act the part of an Adultereſs, who violates the Faith ſhe plighted to her Husband. And this alſo is the reaſon which the Prophets themſelves have given us of this compellation; as you may ſee, *Ezek.* xvi. 8. and again *Chap.* xxiii. 4. *Jer.* iii. 1. &c. *Hoſ.* ii. 2. *Jer.* iii. 20. And in many other places of holy Scripture. Since then old Heathen *Rome* had never bin in Covenant with God, nor reckon'd as his peculiar People, either the holy Spirit of Prophecy is very far departed from his uſual phraſe, in calling *Heathen Rome* a *Whore*, or elſe the

Doctor is very much miſtaken in applying of this name to Heathen *Rome*. And I cannot but obſerve here alſo, that he quite forgets his uſual method of interpreting Scripture-difficulties, in taking all he ſaies for granted, and not ſo much as offering to clear this point by any ſingle inſtance how this word is uſed otherwiſe.

5. The Doctor is alike wanting to his Cauſe, in the Expoſition of the word *King*, and that of *Beaſt*: which he ought to ſhew us from like Scripture-inſtances, to be applicable to ſingle Kings apart from other of the ſame line and order. But this he could not do, for I have prov'd already from all the inſtances that we have in Scripture, that in Interpretations of prophetick Viſions, neither of theſe words is ſo uſed. Only a *King* when he is typified by a *ſingle Horn*, muſt ſignifie a *ſingle King*, as we have before explain'd it. But beſides that this is not applicable to our preſent caſe, which ſpeaketh not of any ſingle Horn or King, but of ſeven Kings together:

gether: it had become the Doctor's learning to have ſhewn us, where-ever any ſingle King is typified by a Beaſt. But inſtead of this *he tells us how this word, Θηρίον, *Beaſt*, is uſed in *Julian*'s Satyr againſt the *Cæſars*; who introduces the Emperour *C. Caligula*, under the notion of Θηρίον πονηρὸν, *an evil Beaſt*; and calls *Domitian* with a peculiar Epithet, to denote his cruelty (ſuch as was proverbially obſerv'd in *Phalaris*) τὸ Σικελικὸν Θηρίον, the *Sicilian Beaſt*; and again, φονικὸν Θηρίον, the *bloody Beaſt*, exactly parallel (ſays the Doctor) *to the Scarlet-colour'd Beaſt* in this place. But to cite a paſſage of *Julian*'s Satyr, to ſhew the meaning of a Prophetick Type, in holy Scripture, is all one as if a Man ſhould go about to expound thoſe words of our Saviour, *I am come to ſend Fire on the Earth*, of the *natural Element of Fire*; becauſe it is ſo uſed in *Ariſtotle*'s *Phyſics*. And beſides we may obſerve how well the Doctor has improv'd that Satyr of

* In his Annot. on *Rev.* xvii. Edit. *ult.*

Julian; for whereas *Julian* has introduced *Domitian* only as a bloody Beast, the Doctor has so ordered the matter, that he has given him ten Horns too, and if he had quoted another Satyr for the meaning of the Horns, he would have made *Domitian* such a Monster as no Satyrist ever dream't of. But,

6. The Doctor has given us no good account, why his eight Emperors are typified by no more then seven Heads or Kings. Of this he seems to give us this reason in his Paraphrase upon *ver.* 11. The Beast (saies the Angel there) *which was, and is not, he is the eighth King, and is of the seven*: that is, according to the Doctor's Paraphrase, *Domitian*, who was Emperor, and is not Emperor, he is the eighth, and is the Son of one of the seven, to wit, of *Vespasian*. But then he should have shewn, 1st, How, these words, ἐκ τῶν ἑπτά ἐστι, can signifie, *He is the Son of one of the seven*. And, 2dly. Why (upon supposal of this Exposition to be valid) his eight Emperors are not rather typified by six, then by seven

Heads. For if *Domitian* be one of the ſeven Heads, becauſe he was the Son of one of them: then both *Titus* and *Domitian* might have bin included in but ſix Heads, becauſe they were both of them the Sons of the ſixth Emperor, *Veſpaſian*. Or if the reaſon, as the Doctor ſeems to intimate alſo, why theſe eight Emperors are repreſented in the Viſion by but ſeven Heads or Kings, be, becauſe *Domitian* had reigned for his Father, before he reigned for himſelf: this ſeems to be a Reaſon, why they ſhould rather have bin repreſented by nine, or ten, than by ſeven Heads or Kings.

For by this means are made two ſeveral Reigns of *Veſpaſian*'s (one before *Domitian*'s former Reign, as the Doctor calls it, and the other after;) and two more of *Domitian*'s, one for his Father, and the other for himſelf. And this is the more obſervable, becauſe the Doctor drives on this Notion ſo far, as to interpret thoſe words of *Ireneus* πρὸς τῷ τέλει Δομετιανοῦ ἀρχῆς, *towards the end of* Domitians *Reign*, as if it were meant of

Domitian's Reign, while he reigned for his Father: Whereby either the Reigns of *Vespasian* and *Domitian* must be confounded; or we must make two several Reigns of *Vespasian*'s, and two other of *Domitian*'s. And thus we have no good reason given us either way why these eight Emperors are typified by but seven Heads or Kings. But,

7. Why are these eight Heathen Emperors, singled out from among their fellows, that were both before and after them? And why must we begin to reckon them from *Claudius*, or end them with *Domitian*? Or what need was there to have represented these eight Emperors in the Vision, when there is nothing purposely said of any of them, but *Domitian* only? Now the reason of this from our *Hypothesis*, is very clear: for so the seven Heads or Kings, upon the Roman Beast or Empire, representing its seven several sorts of supream Governments, *five* whereof *were fain* in *St. John's* time, &c. will serve for a most incomparable and exact distinction of the

the Roman Kingdom from all other Kingdoms in the World. And why is any Beaſt particularly deſcribed, as this is here ſaid to have had ſeven Heads and ten Horns, but to diſtinguiſh it from other Beaſts? and further, ſince, (as hath bin ſhewed) none of theſe Heads is concerned in this Prophecy, but the laſt: what can the mention of the ſix others ſignifie, but only to define this Beaſt, and to diſtinguiſh him from other Kingdoms? But nothing of this is applicable to the Doctor's Expoſition. Only he ſeems to give this reaſon in his Paraphraſe, why we ſhould begin to reckon the eight Kings from *Claudius*, becauſe he was the firſt of the Roman Emperors that had to do with Chriſtians. But had *Tiberius* then nothing to do with Chriſtians, in whoſe Reign our Saviour Chriſt himſelf was put to Death? Or was *Domitian* the laſt Roman Emperor that had to do with Chriſtians? But of this enough.

And now although the Doctor ſeems to me to have done the part of a very

indifferent Expositor hitherto; yet, if there were no other Reason to reject his Exposition, but for the many inconsistances he has heaped together in his Exposition of the Mystery of the ten Horns, which now come to be considered, it could not possibly be admitted.

For, 1. He expounds these ten Horns of the Roman Empire, to be ten Kings of ten Barbarous Nations, which bordered upon the Roman Empire. But it is manifest from all the Prophetick interpretations of holy Scripture, where this type is used, that it never signifies any neighbouring Kingdom, but when a Beast or Kingdom is represented with Horns, they alwayes signifie that Kingdom to be divided into so many smaller Kingdoms as the Beast had Horns. And all Men must needs acknowledge the truth of this assertion, who understand any thing of the *Idiom* of Prophetick Language.

2. It is said of these ten Horns at *ver.* 12. *That they are ten Kings, which have receiv'd no Kingdom as yet, but re-*

ceive

ceive power as Kings one hour with the Beaſt. The plain meaning of which Words is this: That although the Roman Empire be not yet divided into theſe ten Horns or ſmaller Kingdoms, yet when the Beaſt appears, theſe Horns ſhall riſe together with him. And ſince by this Beaſt the Doctor underſtands *Domitian*, his Expoſition cannot poſſibly be true, unleſs the Roman Empire came to be divided into theſe ten Horns or ſmaller Kingdoms in *Domitian's* time. But becauſe he was not able to give us any proof or likelihood of this, ſee how he wreſts the meaning of that verſe next before quoted, to force it to comply with his Hypotheſis. *The ten Horns are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the Beaſt*; that is, as he expounds it, *They have receiv'd no Kingdom as yet within the Roman Empire, but comply for a ſhort time with the Roman Power.*

The Angel tells us, That *theſe ten Horns receive Power as Kings one hour with*

with the Beast. Which words the Doctor thus expounds, *They comply*, says he, *for a short time with the Roman power.* He had told us all along before, that this Beast was *Domitian*: But now he calls it the *Roman Power.* And *to receive Power as Kings*, he interprets to be *complying with the Roman Power.* So that it seems, *to comply with the Roman Power, is to receive Power as Kings.* And therefore not only these ten Horns here spoken of, but also all the Subjects of the Roman Empire, and all Nations that were conquered by them, may equally be said *to have received Power as Kings*, by their complying with the Roman Power: So great a Dignity it was, to be subdued to the Roman Yoak. But,

3. It is further said of those ten Horns, That *they have one mind, and should give their Power and Strength unto the Beast*, ver. 13. That *they should agree and give their Kingdom unto the Beast*, ver. 17. Now therefore let us hear how those ten Kings of the Barbarous Nations, whom the Doctor makes to be the

ten Horns, did give their Strength and Power, and Kingdom to *Domitian*. Of any Strength, or Power, or Kingdom that they gave him, he mentions not a word, but only tells us, That they perſecuted Chriſtians in their Territories, as the Emperor did. So that to *Perſecute Chriſtians* as the Emperor did, *was to give their Power, and Strength, and Kingdom* to him. And now any one would expect, that the Doctor having taken ſo vaſt a latitude of interpreting theſe Words, had bin able to make it out exceeding manifeſtly, That theſe *ten Kings* did perſecute Chriſtians, as *Domitian* did. But if any Man will take the pains to conſult his *Annotations* upon this *Chapter*, he ſhall find him hunting over all the Hiſtories of thoſe times, but yet not able to produce any the leaſt proof or evidence of this matter. So he concludes at laſt, That there had not bin any authoritative Perſecution of Chriſtians in thoſe Barbarous Kingdoms, till about the eighteenth year of the Reign of *Diocleſian*; that is, about

about 200 years after *Domitian*'s time, *but*, saies he, *tis like there was in* Diocle-sian's *Reign*; although for want of Hi-stories recording the particular passages of those times, he complains he could not make it evident. But if he could, what would it signifie? For he should have proved that they persecuted Chri-stians, not in *Diocleſian*'s Reign, but in *Domitian*'s, whom he makes the Beast, to whom these *ten Kings should give their Power, and Strength, and Kingdom.*

4. The Doctor gives us a lame ac-count of what is said concerning these ten Horns, at *ver.*17. That *God had put in their Hearts to fulfil his Will, and to agree and give their Kingdom to the Beast, until the words of God shall be fulfilled.* For instead of proving this Argument of theirs to give their Kingdom to *Do-mitian*, * he only proves the strange-ness of God's Judg-ment in destroying the City of *Rome*, and the immediate hand of God in it. But of *Alaricus*'s (by whose Arms the City

* *See the Doctor's Annot. upon that place.*

City of *Rome* was ſpoiled) or of the other nine Horns agreeing to give their Kingdom to *Domitian* (which only the verſe he comments on, doth mention) he is utterly ſilent. And indeed he might well be ſo; For *Alaricus*, nor any other King of his time, was hardly born within two hundred and fifty years after *Domitian's* Death.

Laſtly, We ſhall diſmiſs the Doctor's Expoſition, with this one Obſervation more, *viz.* That whereas it is ſaid of theſe *ten Horns* at ver. 16. That *they ſhould hate the Whore, and make her deſolate*, &c. The Doctor tells us this was done when the Barbarous Nations ſacked *Rome*. But we muſt obſerve that *Rome* at that time, if ever, was a Chriſtian City, and governed by a Chriſtian Emperor. So that, what he ſhould have proved to have bin don to Heathen *Rome*, whom he makes the Whore, (and that by right in *Domitian's* time too; for *Rome* is concerned no further in this Viſion, than as ſitting upon the Beaſt,) he proves to have bin done more than

three

three hundred years after, when as Idolatry had bin destroyed in *Rome*, and she was now become a Christian City. But he seems to give some Reason of this Exposition, *viz.* That there were yet remaining several Monuments of Idolatry; that even the Christians themselves were very much addicted to carnal Lusts, and that there were many Heathens in her at that time, whom chiefly that Calamity befel. But so there were also many Monuments of Christianity in *Heathen Rome*, and multitudes of Saints and pious Christians. So that either *Rome Heathen* was no Whore, who had so many excellent Christians; or else *Rome Christian* was no Whore, though possibly she had many Heathens in her. And let the Reader take his choice; though still we should grant that *Christian Rome* when she was thus infested by the barbarous Nations, was the *Whore* here spoken of: yet were the Miseries which they brought upon her too light for the accomplishment of the Desolations of this Prophecy. For it is

her

here said of the *ten Horns*, that *they should hate the Whore, and make her desolate and naked, and should eat her flesh, and burn her with Fire.*

Upon which destruction of this great City *Babylon* the Spirit descants both more plainly, and more fully, *Chap.* xviii. 8. telling us, That *her Plagues shall come in one day, Death, and Mourning, and Famine, and she shall be utterly burnt with Fire*, &c. And again at *ver.* 14. *The fruits that thy Soul lusted after, are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.* With many other expressions to like purpose, which cannot otherwise be interpreted, but of the utter ruin and destruction of that City, and consequently cannot have bin accomplished in that cursory pillage of it by *Alaricus*, who burnt some part indeed, and made some havock of the rest, but left it in a very little time, and did no great, nor lasting mischief to it.

And thus much of that Exposition, which

which interprets *the seven Kings* of so many *single Kings*, and makes the *Beast* to be *Domitian*, and the *Woman* to be *Heathen* Rome.

CHAP. IV.

The Conclusion *of the first part, with a summary* recapitulation *of the Arguments before used; together with some occasional* Observations *tending to the clearing of the Prophecy.*

TO conclude. I suppose that it will not be denied by any, but that by the seven Heads or Kings are meant either seven single Kings, with *H. Grotius*; or an uncertain number of them, with *Bellarmin*; or lastly, seven several Orders and successions of supream Governors, according as hath bin before explained. Since therefore they cannot be understood either of seven single Kings or of an uncertain number of them: they must be interpreted of seven several

ral Orders or Succeſſions of Supream Governors, which can be no other, than thoſe already named, *viz. Kings, Conſuls, Decemvirs, Tribunes, Dictators, Heathen Emperors*, and *Popes*. The *Chriſtian Emperors*, being that other King, not come in *St. John*'s time, (neither any Head of the Blaſphemous Beaſt) who when he came, was to continue but a ſhort time, in reſpect either of the preceding, or ſucceeding King, that is, either of the Heathen Emperors that went before them, or the Popes that followed them.

And thus we have clearly ſhewn, that all the Marks and Characters of the Beaſt, which St. *John* ſaw the Woman ſitting on, (according as the Angel has explained them) are moſt truly, genuinely, properly, and reaſonably, without any the leaſt conſtraint or violence, applicable to the *Roman Biſhops*, from that time wherein the ſeventh King, the Roman Chriſtian Emperors, came to be deſtroyed, and the Empire to be divided into ten Horns or ſmaller Kingdoms.

It must therefore follow of necessity, that the Popes are that Beast under whose conduct, those Horns were *to make War with the Lamb, and the Lamb to overcome them:* and that the Woman, or City of *Rome*, sitting upon the Beast under this seventh Head or King, is that *great Whore* which *St. John* saw *ver.* 4, 5, 6. *arraied in Purple, and Scarlet colour, and decked with Gold and Precious Stone, and Pearls, having a Golden Cup in her hand, full of abominations and filthiness of her Fornication. And upon her Forehead a Name written*, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. *And whom he saw also drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus.*

And now, I hope, it will not be expected from me, that I should prove by any other Arguments not contained in this Prophecy, That the Kings have, by the procurement and instigation of the Popes, from time to time, made War against

againſt the Lamb, *Chriſt Jeſus*; or that the City of *Rome* under the Government of the Popes (ſince they came to be the laſt Head or King of the *Roman* Empire) hath bin the *Metropolis* of Spiritual Fornication or Idolatry, making the Inhabitants of the Earth *drunk with the golden Cup* of her abominable Superſtitions, and her ſelf with *the Blood of the Saints*, and *with the Blood of the Martyrs of Jeſus*; that is, of ſuch as for the Goſpel's ſake have dar'd at any time to reprove and cenſure her Impieties. No; this was none of my deſign, but it has bin abundantly perform'd already by all thoſe famous Writers, who from the firſt appearance of the Romiſh Superſtitions, have oppoſed themſelves againſt them. And it is manifeſt to all the World how little favour they have had from *Rome*, who have at any time bin ſo hardy as to cenſure her Religion, and condemn it as Idolatrous.

My buſineſs therefore was only this; To ſearch out who this *Woman* was, and who the *Beaſt* that carrieth her, accord-

ing as the Angel has deſcrib'd them in his Interpretation of the Viſion, promiſing St. *John* at ver. 7. that he would tell him *the Myſtery of the Woman, and of the Beaſt that carrieth her, which hath the ſeven Heads and ten Horns.* Whereby, I ſuppoſe, is meant, that he would give ſuch a deſcription of them, as ſhould ſufficiently diſtinguiſh them from all other *Beaſts* and *Women* in the World. So that what-ever *Woman*, and what-ever *Beaſt* can be proved to have all thoſe Marks and Characters appertaining to them, whereby the Angel here deſcribes the *Woman* and the *Beaſt* we ſpeak of, muſt needs be that *Woman* and that *Beaſt* which *St. John* ſaw in ſuch unhappy and amazing circumſtances as were repreſented to him in the Viſion.

And whereas the Angel tells us at ver. 14. concerning the ten Horns, That they ſhould *make War with the Lamb, and that the Lamb ſhould overcome them*; and afterwards, *That they ſhould hate the Whore, and make her deſolate, &c.* If we have plainly ſhewed from all the Circumſtances

cumſtances whereby the Angel has deſcribed theſe Horns, that ſuch and ſuch Kings and Kingdoms are deſigned by them; it muſt follow of neceſſity, upon ſuppoſition of the truth of the Prophecy, That ſuch and ſuch Kings and Kingdoms ſhould *make War with the Lamb, and that the Lamb ſhould overcome them; and that they ſhould hate the Whore, and make her deſolate, &c.*

As if any Man pretending to the Spirit of Prophecy, ſhould foretel, That the next Emperour of the *Turks*, who ſhall be called by the name of *Bajazet*, and ſhall have his Reſidence at *Conſtantinople*, ſhall be a Chriſtian: if hereafter it ſhall be evidently demonſtrated, that ſuch an Emperour is really and truly that next Emperour of the *Turks*, that is called by the name of *Bajazet*, and that he has his Reſidence at *Conſtantinople*, either this Prophecy muſt be falſe, or elſe that Emperour muſt be a Chriſtian. So, in our preſent caſe, The Angel tells us that theſe ten Kings, whom he had before deſcribed, *ſhall make War with*

the Lamb, &c. If therefore any Man can plainly ſhew that all the Marks and Characters whereby the Angel has defined them, do really and truly appertain to ſuch and ſuch Kings; it muſt likewiſe follow of neceſſity either that the Prophecy muſt be falſe, or that theſe Kings, to whom theſe Marks and Characters do belong, ſhall war againſt the Lamb.

And this was all I intended to demonſtrate, namely, Who this *Woman*, this *Beaſt*, and theſe *Horns* or *Kings* ſhould be, of whom ſuch horrid things are ſpoken by the Angel, and repreſented in the Viſion to *St. John*. And if any Man can give a better account of them, no doubt he will perform an acceptable piece of ſervice to the Church of Chriſt.

But though it be not my buſineſs to prove the *Roman* Church guilty of Idolatry, and conſequently the Oppoſers of it, *Saints* (in the ſence of this Prophecy) by any Arguments not contain'd in the Prophecy it ſelf; yet notwithſtanding, to make the proof of it more

eaſie,

easie, (so far as is requisit to the verification of this Prophecy) and to put the matter almost out of question, I shall add an Observation, which, it may be, has not bin so generally taken notice of; *viz.* That the *Name* of her Idolatry is not said to have bin written in the Woman's *Heart*, where none but God can see it, but in her *Forehead*, visible and conspicuous to the Eye of Man. Wherefore we have nothing more to prove against the Church of *Rome* for the verification of this Prophecy, but that her outward act of Worship is Idolatrous. Wherefore we only say, (and I think they cannot easily deny it) that they bow, they kiss, they burn Incense, they kneel before their Images, and in that posture of address, they say their Prayers with their Eyes upon their Images, which to the Eye of the Beholder looks as if they said their Prayers to them. Wherefore as to the outward act, they worship them by these addresses. Nay, they confess they do so; nay, they proclaim it, they enact it as a Law, they

curſe and perſecute the oppoſers of this Worſhip.

But they add, They worſhip them with a *relative Worſhip*, that is, they intend the worſhip of their *Images* to their *Prototypes*. But whether they do this or no, God only knows. Yet ſtill this Name is written in their *Foreheads*, That they are *Idolaters*. They pray to Saints, to Angels, and eſpecially to the Virgin *Mary*, as frequently, as devoutly to appearance, with the ſame poſtures of Addreſs, and with like forms of Prayer, as they do to God. And here they ſay again, they worſhip them with a *relative Worſhip*, not as *Gods*, but as the *Friends of God*. And we anſwer them again in like manner as before, that ſtill this name is written in their *Foreheads*, That they are *Idolaters*. So that for all their *relative Worſhip*, and their good Intention, this Prophecy of a *Name written in the Woman's Forehead*, (**Myſtery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth**) may be verified in them. For certainly in appearance

pearance they are as great Idolaters, and promoters of it, as was ever *Babylon* her ſelf.

Now therefore I ſhall draw up my *Arguments* from what I have, as I conceive ſufficiently demonſtrated, in this Form that here followeth:

The *Woman* which *St. John* ſaw in this Viſion, ſitting upon the *Beaſt*, was to be the *Mother* of Spiritual Fornication or Idolatry, and *drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus.*

But the City of *Rome* having the Soveraignty of the *Roman* Empire under the Government of her Biſhops, from ſuch time as that Empire came to be divided into ten Kingdoms, is the *Woman* which *St. John* ſaw in this Viſion ſitting upon the *Beaſt.*

Therefore the City of *Rome* from that time forward was to be the *Mother* of Spiritual Fornication, or Idolatry, *and drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus.*

Again,

Again,

The *Beast* which St. *John* saw the *Woman* sitting on is the seventh and last Head of the Blasphemous Roman Empire.

But the Bishops of *Rome*, from such time as that Empire came to be divided into ten Kingdoms, are the seventh and last Head of the Blasphemous Roman Empire.

Therefore, the Bishops of *Rome* from that time forward, are the *Beast* which St. *John* saw the *Woman* sitting on.

Lastly,

The *ten Horns* which *St. John* saw upon this *Beast*, *were to make War with the Lamb, and the Lamb to overcome them, and they afterwards to hate the Whore, and make her desolate, &c.*

But those ten Kings (with their Successors) who have bin already shewn to have shared the *Roman* Empire amongst them about the Year 456, are the *ten Horns* which *St. John* saw upon this *Beast*.

There-

Therefore those *ten Kings* (with their Successors) *were to make War with the Lamb, and the Lamb to overcome them, and they afterwards to hate the Whore, and make her desolate, &c.*

I had almost forgot the Interpretation which the Angel gives us of the Waters upon which *St. John* saw the *Whore sitting*, ver. 1. *These Waters* (saith the Angel, ver. 15.) *are Peoples, and Multitudes, and Nations, and Tongues*; But the meaning of this is both very obvious, and as applicable to the City of *Rome* under the Headship and Supremacy of her Bishops, as at any other time. For hereby is only signified, that she should then enjoy a kind of *Catholick* or Universal Headship, not over any one People, Multitude, Tongue, or Nation, but over very many of them.

Only here it may not be amiss to observe the Scheme and Constitution of the Vision. For the Roman Empire is here represented to *St. John* by a Woman situate upon seven Heads or Mountains, (as upon an Island) with the Nations

tions subject to her Jurisdiction, circumfus'd like *Waters* round about her. By which the two constitutive parts of the Roman World, like those of this wherein we live, are *Earth* and *Water:* the Woman dwelling on the one, and her subjects on the other. Which Observation will be of great use to us hereafter, in the explicating of the xii*th* and xiii*th* Chapters, where I must remind the Reader of it.

And now as I have very studiously inquired into the meaning of this Mystery: So I hope it will not give offence to any Man, that I have thus plainly opened to the World, what hath bin the result of my enquiry. However I am well satisfied within my own self, that I have done it with an upright Conscience, not out of a desire of Contention, and to aggravate the Differences between *Us* and *Rome*, which are but too irreconcilable already; but of promoting the Glory of God, and the Salvation of Men's Souls. For I confess I have taken but little pleasure in this di-

quisition,

quisition, save only that of finding out the Truth, (as I suppose) and of imparting it to others.

And yet, if after all my Labour, it shall be evidently proved that I have erred in the main of my Design, and *Bellarmin*'s or *Hugo Grotius*'s Exposition clearly vindicated, or some other offered that might serve *Rome*'s turn as well, and that confirmed and demonstrated from the undoubted Characters of the Angel's Interpretation and the genuine signification of the Prophetick Types which are made use of in the Vision, according as they are constantly, or most usually observ'd to signifie in other Prophecies, and especially in Prophetick Visions and Interpretations like this that we are speaking of: I should be so far from repining at my misadventure, or from envying that Man the glory of his great Performance, that I should rather further it with all my might, and from my very heart rejoice in that so welcome News, and acceptable piece of service to the Church of God.

And

And yet, notwithstanding that we have proved the Bishops of *Rome* from about the Year 456, to be the last of the seven Heads or Kings of *Rome*, and of the Roman Empire, and, by consequence, to be the Antichristian Beast described in this *Vision*; as also those ten Kings, with their Successors, who at that time shared the Roman Empire between them, and became one Kingdom (as it were) again, under the Headship and Supremacy of the Popes, to be the Kings that *were to make War with the Lamb*; and the City of *Rome* from that same time to be the *Woman* here described as the most abominable City in the World for her Idolatry, and her persecuting of the Saints: We must not therefore rashly hence conclude, that there was never any Christian Bishop of *Rome* from that time forward, or Christian King in all the Roman Empire, or that the City of *Rome* her self hath been alike polluted with Idolatry all along, and no Salvation to be had in her Communion.

No,

No, it is enough for the fulfilling of this Prophecy (and we need not make it worse) that her Impieties arrived to the height they now are at, and have bin at these many years, insensibly and by slow degrees; and that it has bin the main design of those ten Kings, with their Successors, to advance the Roman Bishops, together with their Interests and Idolatries, and to assist them with their power and strength against whatever stood in opposition to them. For as a wicked person may have some commendable qualities, which sometimes may exert themselves in Christian works, and yet the person be exceeding vicious, as to his habitual course and conversation: so doubtless there has bin much good in *Rome*, before she made her wound incurable; and many intervals of eminent Christians (for ought I know) among her Bishops, and among those Kings and their Successors that confederated with them. According as we may observe in those three Warnings which we find given to them *Rev.* xiv.

xiv. The first was only, That they should *fear God, and worship him, &c.* Exhorting them to keep themselves from Idols, and to worship God only, *ver.* 7. The next was a denunciation of the greatness of the Fall of *Babylon*, in not only committing, but propagating her Idolatries, *ver.* 8. But the last was more severe yet, at ver. 9. *That if any man worshipped the Beast, and his Image, and received his mark in his forehead, or in his hand*, (a mystical periphrasis of *adhering to him*) *the same shall drink of the Wine of the Wrath of God, which is powred out without mixture, into the Cup of his Indignation, and he shall be tormented with fire and brimstone, &c.* By which it seems, that it has not bin always alike dangerous to communicate with *Rome*, and that she did not *fall* but by degrees: but yet at last, that it should be so dangerous as to be inconsistent with Salvation. And whether that time be not long since come, (as we may fear it is) I leave the Reader to determin.

And now from all that hath bin [illegible] there

therto said, it is manifest, That *Antichrist* was to be expected soon after the destruction of *Rome's* Heathen Emperors; for the other King, (*viz.* the Christian Emperors) who was to interpose between the Heathen Emperors, and the seventh Head, (the Antichristian King) was to continue but a little while. So that upon the dissolution of the Roman Empire, and the division of it into ten Kingdoms, the *Antichristian Beast* should presently ascend the Imperial Throne, and shew himself the next Head of *Rome*, and of the Roman Empire.

And hence we see the reason of that Tradition of the Primitive Church, *viz.* That the Roman Empire was the thing which hindred the revealing of *Antichrist*. For it was necessary that the Head which then reigned, and the other King of short continuance, (who is not typified by any Head, because he was not blasphemous) should be first destroyed, before the next (that is, the *Antichristian Beast*) could possibly succeed

ceed him. Hence it appears also, That the *Seat* of Antichrist was to be the City of *Rome*. And lastly, That the *Doctrine* that he was to teach, was to commit *Idolatry*; and that the *War* he was to make, should be *to persecute the Saints*. Which will be further yet confirmed from the explication of the xiith and xiiith Chapters, which now come to be considered.

PART

PART II.

An Exposition of Rev. xii. *from ver.* 1. *to the middle of ver.* 12.

CHAP. I.

Of the Pure, Primitive, Heavenly State of the Roman Catholick Church under her Egyptian *Persecutors, the* Heathen Emperors, *who were the* King *that in* St. John's *time reigned. Which State of hers is described from* Rev. xii. 1. *to the middle of ver.* 12. *To the* Exposition *of which part of the Chapter is subjoined a* Paraphrase *upon the same.*

FRom that Prophecy which we have *Rev.* xvii, the only Vision of this mysterious Book, so punctually and so purposely expounded by an Angel; as

if it were designed for a Key to all the other Visions; We proceed now to the xiith and xiiith Chapters, where we find this *Woman*, and this *seven-headed* and *ten-horned Beast* again, though in a little different guise from that we have already seen them in. But before I undertake the Exposition of these Chapters, I must here give the Reader notice, that I must take for granted what I have already proved from the Angel's words, to be the meaning of the *Heads* and *Horns* of this seven-headed Beast, and of the *Woman* that was sitting upon him. If therefore what I have already proved be not done effectually, what-ever I shall build upon it, must needs fall together with it. But if that groundwork and Foundation have any firmness or solidity in it self, I doubt not upon that *Hypothesis*, to shew these other Visions not only so exactly, but so wonderfully answered by the events of things, that the Explication of them shall not seem to borrow strength from its Foundation, but rather to confirm and strengthen it.

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In order therefore to the explication of the xiith and xiiith Chapters, let it be remembred, that in the xviith we had mention of *eight Kings*; *five* whereof were *faln*; and the other *two* to come, *one* yet reigning; Seven of them (*viz.* the ſix firſt, and the laſt) were typified by the *ſeven Heads* of the Blaſphemous Beaſt: but the *ſeventh* not.

As for the five that were faln, becauſe they were faln, this Prophecy concerns it ſelf no further with them. But of the other three we have a prophetick Hiſtory and deſcription in the Chapters we are now upon: as alſo of the ſtate and condition of the Woman under every one of them.

Of the King that reigned in St. *John*'s time, and of the ſtate of the Woman under his Reign, we have an account in the xii Chapter from *ver.* 1. to the middle of *ver.* 12. From thence to the end of that Chapter is ſet forth to us the ſtate of the Woman, under the other King of ſhort continuance, who was to be no Head of the Blaſphemous Beaſt, and is

there typified by *two wings of a great Eagle.* From hence to the end of the xiii*th* Chapter (which anſwers to the xvii*th*) is repreſented the ſtate of the Woman under the eighth King, at what time the ten Horns came to be crowned, and to *receive Power as Kings.*

Under theſe three Kings this Woman was diverſly treated. By the firſt ſhe was perſecuted, by the ſecond indulged and ſupported; by the third careſs'd and pamper'd to the greateſt height of Pomp and Pride, of Wantonneſs and Luxury. Accordingly we muſt expect that ſhe ſhould demean her ſelf diverſly under each of them. Under the firſt, while ſhe was perſecuted by the ſecular Power, ſhe continued pure and ſpotleſs, both in Life and Doctrine; I mean *comparatively pure*, in reference to her ſubſequent demeanour under the two Kings that followed. Under the ſecond, while ſhe was indulged and ſupported by the ſecular Power, ſhe began to be leſs circumſpect in her converſation, to degenerate to Covetouſneſs and Ambi-

tion

tion in Manners, and Superſtition in Worſhip. Notwithſtanding being very much exerciſed by the fraud and malice of Hereticks, ſhe perſiſted Orthodox in the Faith. Under the third, having gotten the ſecular Power into her own hands (at leaſt as far as might ſerve her own purpoſe) ſhe waxed wanton, and played the Harlot, intoxicating the Nations with her Fornications, and rioting in the Blood of her oppoſers.

Under the firſt King therefore ſhe is repreſented in the *ſtarry Heaven*, in token of her *Heavenly Purity*. Under the ſecond ſhe is repreſented upon *Eagles Wings*, in a much lower Sphere and Region than before, and as it were flying down from *Heaven* to *Earth*, in ſign of her *declenſion* and degeneracy. Under the third, ſhe is repreſented ſitting upon a *ten-horned blaſphemous Beaſt*, that aroſe out of the Abyſs, in token of her utter *deprivation* and *Apoſtacy*. All which will be much more clear by the particular conſideration of the Prophecy it ſelf; and therefore I ſhall begin with

that part of it, which concerns the Woman under the Reign of the firſt of the three Kings, (*viz.* the King that reigned in *St. John's* time) while ſhe continued in her ſtate of *heavenly purity.*

This ſtate of hers is ſet forth by the Prophet in theſe words:

Rev. xii. chap.

1. *And there appeared a great wonder in Heaven, a Woman clothed with the Sun, and the Moon under her feet; and upon her head a Crown of twelve Stars;*

2. *And ſhe being with Child, cryed, travailing in birth, and pained to be delivered.*

3. *And there appeared another wonder in Heaven, And behold a great red Dragon, having ſeven Heads, and ten Horns, and ſeven Crowns upon his Heads.*

4. *And his Tail drew the third part of the Stars of Heaven, and did caſt them to the Earth: and the Dragon ſtood before the Woman which was ready to be delivered, for to devour her Child as ſoon as it was born.*

5. *And ſhe brought forth a Man-Child,*

who

who was to rule all Nations with a Rod of Iron: and her Child was caught up unto God, and to his Throne.

6. *And the Woman fled into the Wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days.*

7. *And there was war in Heaven*; Michael, *and his Angels, fought againſt the Dragon, and the Dragon fought and his Angels*;

8. *And prevailed not, neither was their place found any more in Heaven.*

9. *And the Great Dragon was caſt out, that old Serpent, called the Devil and Satan, which deceiveth the whole World: he was caſt out into the Earth, and his Angels were caſt out with him.*

10. *And I heard a voice ſaying in Heaven, Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Chriſt: for the Accuſer of our Brethren is caſt down, which accuſed them before our God day and night.*

11. *And they overcame him by the blood of the Lamb, and by the word of their*

their Teſtimony; and they loved not their Lives unto the death.

12. *Therefore rejoice, ye Heavens, and ye that dwell in them.* ———

Thus far is a deſcription of the Woman's *Heavenly purity* in her primitive State.

Now I take it to be one of the plaineſt things that can be demonſtrated in any Propheſie, that by the *Woman* here, is meant the Church of *Rome.* For of this Woman it is ſaid, at *ver.* 6. that ſhe *fled into the Wilderneſs*; the manner of her flight being deſcribed at ver. 14. And in the Wilderneſs ſhe was ſeen by *St. John ſitting upon a Scarlet-colour'd Beaſt*, &c. *Rev.* xvii. 3. This Woman therefore is the ſame with her whom *St. John* ſaw in the Wilderneſs; only here ſhe is deſcribed in all the Glories of her primitive purity: whereas ſhe is there ſet forth in all the ſcandalous deformities of her ſecular pomp, and earthly domination. But now in the Wilderneſs this *Woman* is interpreted by the Angel to be *that great City*, which we have

have before proved, and which is generally, even by the Romaniſts themſelves, confeſt to be the City of *Rome*. But they would have it to be underſtood of *Heathen Rome*; which cannot be, not only for the reaſons heretofore alledged in the Expoſition of the xviith Chapter, but becauſe it were the abſurdeſt thing in the World to underſtand theſe things of *Heathen Rome*, which are here ſpoken of this *Woman* before her flying into the Wilderneſs. For when, I pray, was *Heathen Rome cloathed with the Sun, the Moon under her Feet, and upon her Head a Crown of twelve Stars?* When was *Heathen Rome* in *Travail*, perſecuted by the *Dragon* (whom we ſhall prove anon to ſignifie *Romes Heathen Emperors*) and delivered of a *Man-Child*, who *was caught up to the Throne of God?*

Wherefore by *the City* of *Rome*, *Rev.* xvii. 18. cannot be meant the *Heathen* City, but the *Chriſtian* City of *Rome*; that is, the City of *Rome* at ſuch time when ſhe was generally *Chriſtian*, and when

when the same People that were the *City*, were also the *Church* of *Rome*. Which agrees exactly with that account which we have given of this Woman in the Exposition of the xviith Chapter, where it has bin proved that by the *Woman* is meant the *City of Rome*, such as she was to be under the Head-ship and Supremacy of her *Bishops*.

As therefore we have seen this Woman in the Wilderness, sitting upon the Roman Beast, that is, domineering over the Roman Empire, glittering with earthly Pomp, and intoxicating the Nations with the Wine of her Spiritual Fornication: so let us now behold her as she is represented in her heavenly Purity, *cloathed with the Sun* (by which is doubtless meant *the Sun of Righteousness*, the light of the glorious Gospel of *Jesus Christ*;) and having *the Moon under her Feet*: where by the *Moon* (as it stands opposed to the *Sun of Righteousness*, the bright day-light of the Gospel) must be meant the *dim light of Jewish Ceremonies*, and the *darkness of Heathenish* Super-

Superſtitions. Which is a ſenſe that is very agreeable to Scripture-uſe, where the *Goſpel* is called *Light*, and all other *Religions* in oppoſition to it, are called *night* and *darkneſs*. Thus *St. Paul*, *Rom.* xiii. 12. *The night is far ſpent, the day is at hand*, &c. And *St. John* 1 *Ep.* ii. 8. *The darkneſs is paſt, and the true light now ſhineth.* And this is ſo uſual a Metaphor in holy Scripture, that I cannot eaſily believe any other thing to be meant by *the Sun*, than *the Light of the Goſpel*; nor by *the Moon*, than the *darkneſs of all other Diſpenſations*. Certain I am that theſe Types as they are here uſed, will eaſily admit the ſenſe that I have given them; which to my purpoſe is ſufficient.

And whereas this Woman is further repreſented with a *Crown of twelve Stars*, theſe Stars by their number *twelve*, have a manifeſt reference to *the twelve Apoſtles*. And they ſignifie the communion of the Church of *Rome* with the twelve Apoſtles, that is, with all the Churches of the Roman Empire that were planted by the twelve Apoſtles, and perſiſted

in

in their Faith and Doctrine. And it is to be observed, that in her state of Heavenly purity, she is not represented *sitting* upon these twelve Stars (as afterwards upon the Roman Beast) in token of their subjection to her: but having them as a *Crown upon her Head*, that is, adorned with their fellowship and communion, as in the same most holy Faith, so in partaking of like sufferings with her.

And this Exposition of the *Woman* for the Church of *Rome*, as it is every was agreeable to the Angel's interpretation of her *Rev.* xvii. so we shall find it no strange thing in Scripture-prophecy to have the States of all subordinate Cities represented by that one of the Imperial or Metropolitical City. And for this I might quote well near an hundred places out of the Prophets of the old Testament. But the Reader may fully satisfie himself out of the xvi and xxiii Chapters of *Ezekiel*, and the first of *Micha*. But as for the *twelve Stars*, we shall yet give a further account of them

them anon, from the Analogy of a like Type used in the description of the *Dragon*. To proceed therefore.

By this Woman's *being with Child, crying, and travailing in birth, and being pained to be delivered, ver.* 2. is plainly signified the sorrows and afflictions she endured, in gaining Proselytes to the Faith of Christ. Her *Children* therefore are her *Converts*: her *being with Child*, denotes her *Zeal* in *propagating the Gospel* to them: and her *bringing forth*, is her *converting* them. And though there seems to be mention made, but of *one Child* or Convert: yet we are to consider, that as by *one Dragon* are meant *all the Heathen Emperors*, and as by *one Woman* are meant *all the members* of the Church of *Rome* from time to time, so by *one Child* are typified *all the Converts* in those Primitive times since first there was a Church established in that City. And it is a very usual thing in Prophecy, by *one* particular thing to typifie a *whole sort* or order of the same kind of things.

By

By *the great red Dragon*, ver. 3. is meant the *Roman Heathen Emperors*, represented in the shape of a *Dragon*, in token of their *open enmity* to the Name of *Christ*, without any colour or disguise; as they were also *great* in Power, and *red* with their bloody use of it. And this is evident from that further description of this Dragon in the next words, where he is set forth with *seven Heads, and ten Horns, and upon his Heads seven Crowns*, but none as yet upon his *Horns*. For we have proved, that the seven Heads and ten Horns, are a type of the Roman Empire. And since the Horns are not crowned (as they are in the xiiith Chapter, when the time was come wherein they had *received* their *Power as Kings*) it cannot be represented here under its last Head the Popes; for together with the last Head, the ten Horns were to *receive Power as Kings*, Rev. xvii. 12. And since the other five were fallen before *St. John*'s time, it cannot be represented under any of them. It remains therefore, that it is here repre-

sented

ſented under its ſixth Head, the *Heathen Emperours*; under whoſe Government the Roman Empire, with reſpect to Chriſtians, could not more fitly be compared to any thing than to *a great red Dragon*.

But here let us obſerve by the way the reaſon why this ſeven-headed and ten-horned Beaſt is repreſented in the xiith Chapter, under the ſhape of a Dragon; and in the xiiith under the ſhape of a Leopard; but in the xviith under no ſhape at all. The reaſon is, becauſe the Beaſt was to partake of divers qualities, and accordingly to be expreſt in divers ſhapes, according to the different qualities of his * Heads. When therefore he was to be expreſt under one Head only; as in the xiith Chapter under the ſixth Head; and in the xiiith under the ſeventh; he is particularly deſcribed in all his features. But in the xviith Chapter, where he is conſidered under all his Heads, on purpoſe to diſtinguiſh

* *Regis ad exemplum totus componitur Orbis.*

him from all other Beaſts or Kingdoms in the World, he is deſcribed in the Viſion only by ſuch Marks and Characters as he had in common under all his Heads, eſpecially the two laſt of them, which only are the ſubject of this Prophecy.

But to proceed, whereas it is ſaid of this Dragon at ver. 4. that *his Tail drew the third part of the Stars of Heaven, and did caſt them to the Earth*; the meaning is, that a third part of the Kingdoms of the then known World were ſubject to his juriſdiction. This is thus proved. By *Heaven* is typified the *Earth*; for it is very evident that the things which are here ſaid to have bin ſeen in *Heaven*, were really tranſacted on the *Earth*. But the Scene is laid in *Heaven*, to repreſent (as hath bin ſaid) the Woman's *heavenly purity* under Perſecution. The *caſting down to the Earth* is a typical phraſe, to ſignifie *ſubduing*, or *overcoming*. This appears from *ver.* 9. where the Victory of *Michael* over the Dragon is expreſt by his *caſting him down to the Earth*.

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Wherefore by the Dragon's *casting the Stars of Heaven down to the Earth*, must be meant his *subduing* and *overcoming* them. By *the third part of the Stars of Heaven* therefore, which the Dragon's Tail is said *to have drawn, and cast them to the Earth*, must be meant a third part of something *on the Earth*, which the *Roman* Emperors held in subjection under them by right of Conquest. And what could that be but a third part of the Kingdoms of the then known World? And consequently the *twelve Stars* in the Woman's *Crown*, will signifie by a plain Analogy, all the Apostolical Churches of the Roman Empire, not cast down to the Earth by her, or made to truckle under her, but worn as a most glorious *Crown*, or Ornament on her *Head*.

The Roman Dragon being thus described as to his features and appendixes, the next thing to be considered are his qualities: that we may see how well they answer to his shape and name. Of these therefore it is said, That *the Dra-*

gon ſtood before the Woman, which was ready to be delivered, for to devour her Child as ſoon as it was born. Which is a manifeſt alluſion to the Perſecution of the Church of *Iſrael* in the Land of *Egypt.* And the plain meaning of the Types here uſed is this, *viz.* That the Dragon [the Heathen Roman Emperors] ſtood before the Woman [the Church of *Rome*] which was juſt under his Eye, as ſhe was ready to be delivered (that is, as ſhe was buſied in gaining Proſelytes) to devour her Child as ſoon as it was born, or to deſtroy her Converts in the infancy of their profeſſion of the Faith. The like to which we muſt underſtand to have bin done by the Roman Deputies, in all the *Stars* or Provinces ſubject to the Dragon's Juriſdiction, who perſecuted the *twelve Stars* or Apoſtolical Churches of the Roman Empire that were conſpicuous in the Woman's Crown, with like watchfull rage and malice as the Dragon did the Church of *Rome.*

But for all this the Woman *brought forth*

forth a Man-Child, who was to rule all Nations with a Rod of Iron: And her Child was caught up to God, and to his Throne. This was *Conſtantine* the Great, a truly Maſculine Emperor, as appeared by his zeal and vigour in the Churches ſervice. Which *Conſtantine*, like another *Moſes*, being wonderfully preſerv'd from the Dragon's Perſecution, was *caught up to the Throne of God*, that is, to the Imperial Throne. For becauſe the *Earth* is typified by the *Heaven*, it was but reaſonable and analogous to that fundamental Type, that the *Emperors*, the Supream *Miniſters* and Vicegerents of *God* on Earth (as *St. Paul* calls the Heathen Emperors, *Rom.* xiii.) ſhould be typified by *God*, and *their Throne* by *his*. This *Conſtantine*, I ſay, was like another *Moſes*, in being wonderfully preſerved from the Dragon's vigilent fury, and exalted to the Supream Government of the People of God, to be their Saviour and Deliverer out of their *Egyptian* Perſecution. And becauſe he was to ſave the *Chriſtian*, as

Moſes did the *Jewiſh* People, he is therefore deſcribed by a borrowed Type, which other-where we find applied to our Saviour Chriſt. Of whom it is ſaid in the ſecond *Pſalm*, as here of *Conſtantine*, That, *he ſhould rule all Nations with a Rod of Iron.* But in that the advancement of this Chriſtian *Moſes* to the Imperial Seat, is expreſſed by his being *caught up to God, and to his Throne*; it is to be explained by an eaſie and familiar *Hendiadis*, as if it had bin ſaid, *to the Throne of God.*

And now ſo ſoon as ever the Church had gotten a Chriſtian Emperor, ſhe preſently begins to change her State, the face of all things being altered with her. For hereupon it is ſaid at ver. 6. That *ſhe fled into the Wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and ſixty days.* Which her flying into the Wilderneſs is afterwards more particularly deſcribed, with the manner how, the Perſecution which then hapned to her, together with the means whereby

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the Dragon, who before had perſecuted her by the Emperors, was diſappointed in his deſign upon her at this time alſo. But here the Spirit only hinteth at her flying into the Wilderneſs, to give us notice, that this change of her Condition hapned under the firſt Emperor of her own Profeſſion.

But what is meant by this Type, *the Wilderneſs?* I anſwer. As in many other places of the *Revelation*, (even almoſt throughout the whole Prophecy) the Types are borrowed from the *Jewiſh* diſpenſation; ſo here the holy Spirit, intending to ſet forth the various Fortunes of the *Chriſtian* Church, deſcribes it with a manifeſt reference to the *Jewiſh*. The Compariſon is laid thus; The ſtate of Chriſt's Church under her Heathen Perſecutors, is likened to that of the Church of *Iſrael* in the Land of *Egypt*, (for there alſo the Egyptian *Dragon watched to devour the Jewiſh Children as ſoon as they were born.)

* *See* Pſal. 74. 14. *Thou brakeſt the heads of the Dragons,* (*viz.* the Egyptians) *in the waters.*

Her ſtate under her Chriſtian Emperors is likened to that of the Church of *Iſrael* in her paſſage to the Wilderneſs. For theſe, like *Moſes*, reſcued her out of her *Egyptian* Perſecution, and ſet her ſafe, as *Moſes* did the *Iſraelites* in the Wilderneſs. Her ſtate under the Supremacy of her own Biſhops, when ſhe was out of fear (as it might ſeem) of Perſecution from the ſecular power; is likened to the ſtate of *Iſrael* in the Wilderneſs, when they were clean eſcaped from the Hoſt of *Pharoah*, and ſecure of danger by the interpoſition of that Sea wherein their Perſecutours were overwhelmed. And as the Church of *Iſrael* in the Wilderneſs ſoon Apoſtatized to *Idolatry*: ſo here the *Chriſtian* Church, in token of the ſame tranſgreſſion, is ſtigmatiz'd with that opprobrious name of *Babylon*, and *the Mother of Harlots*. But as ſomething has bin ſaid already of this State of her's upon the xviith Chapter, ſo more remains hereafter to be ſaid upon the xiiith Chapter, which is parallel to it.

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In the mean time the Spirit gives us to underſtand by what means it came to paſs that the Church was thus Victorious over her ſo potent Perſecutors. And this is done in the following verſes, in theſe words. And *there was war in Heaven*; Michael *and his Angels fought againſt the Dragon, and the Dragon fought and his Angels; and prevailed not, neither was their place found any more in Heaven, ver.* 7, 8. The meaning of which in general is this; That the Church became victorious by the Arms and Courage of thoſe glorious Champions that fought for her. Which Champions of hers, that they were *mortal men*, though they be here typified by *Michael and his Angels*, appears from *ver.* 11. where it is ſaid of them with relation to this Combat, that *they loved not their lives unto the death.* And indeed ſince the Scene of all things here is laid in *Heaven*; it was but reaſonable and analogous to that fundamental Type, to repreſent the Woman's Champions by thoſe *Heavenly Spirits*, who, as the Scripture ſpeaks, are

are *great in power and might*, 2 Pet. ii. 11. But we must make a more particular enquiry after them, to see if we can find what sort or order of Men they were by whom the Church obtained this Victory. To which end, let it be here observed,

First, That (as hath bin said already) the Fate of all other Churches is here described by that of the particular Church of *Rome*, whereupon it will necessarily follow, (unless we would confound that most excellent constitution of the Types here used) that the Champions also of all other Churches should be represented by the Champions of the Church of *Rome*, that great Exempler of all Christian Vertues to the Catholick Church, *her Faith being spoken of* (as *St. Paul* tells us *Rom.* 1. 8.) *throughout the whole World.* In the next place let it be observed, that the Champions on the Heathen side are represented by *the Dragon and his Angels*. Now since the *Dragon* represents the *Heathen Emperors*, what can be typified by

by *his Angels*, but *their under-Officers?* For as good Angels are the *Miniſtring Spirits* of God, *Heb.* 1. 14. ſo are bad Angels of the Dragon. As therefore by the *Dragon* are meant the *Emperors* of *Rome*; ſo by *his Angels* are meant thoſe *Miniſters* of State within that City, which were in Authority under them.

Theſe Conſiderations being thus premiſed, we may eaſily perceive what ſort of Men they were within the City of *Rome*, that were the Woman's Champions, and are here typified by *Michael and his Angels*. For as the *Dragon* on the one ſide is the Prince of the evil Angels, and repreſents the *Emperors*: ſo * *Michael* on the other ſide is a Prince of good Angels, and muſt therefore by the neceſſary Analogy of the Types repreſent ſome *leading ſort of Perſons* on the Woman's ſide. In a word therefore, *Michael and his Angels* fighting for the Church of *Rome*, cannot be underſtood of any but of the *Roman Biſhops, and the inferior Clergy*. The *Biſhops*

* *See* Dan. 10. 13, 21. & Jude *ver.* 9.

Shops being typified by the Arch-Angel *Michael*, as the *Emperors* by the *Dragon*: and the *inferior Clergy* by Michael's *subordinate Angels* or ministring Spirits, as the *under-ministers* of the Emperors by the Dragon's *Angels*.

And although this only consideration of the nature and analogy of the Types might be sufficient to confirm this Exposition: yet we shall further offer these two Reasons for the Reader's fuller satisfaction.

1. That the *Church* of *Rome* in general is typified by the *Woman*, v. 1, 4. her *Converts* by her *Child*, *v.* 2, 4. her *Christian Professors* in general are expressed by the name of *Brethren*. They therefore that are typified as her *Champions*, by this peculiar Type of *Michael and his Angels*, cannot well be understood, either of the Roman *Church* in general, or in general of her *Converts*, or the *Brethren*, but of some special *leading Persons* in that Christian Warfare. And that these Persons were that Churches Pastors, I come now to prove in my second Argument.

2. For

2. For it is obſervable of thoſe perſons that are typified by *Michael and his Angels*, that they are ſaid at ver. 11, to have *overcome* the Dragon *by the word of their Teſtimony*, that is, by their conſent and undaunted preaching of the Word of God. For to teſtifie the Word of God, is one of the moſt uſual Phraſes of the New-Teſtament to expreſs *the preaching of the Word*. And though it be uſed in that ſence near forty or fifty times, yet is it never applied to any perſons, but only ſuch as were peculiarly commiſſionated to the preaching of the Word. I ſhall therefore only name ſome few places in the *Revelation*, where this word is uſed, that we may ſee whether it be any otherwiſe taken there or not. *Rev.* 1. 2. *St. John* is ſaid to have born *record* (or to have teſtified) *of the Word of God, and of the Teſtimony of Jeſus Chriſt*, i. e. to have teſtified or preached the Goſpel. Again, *Rev.* xi. we have much mention of *Witneſſes* and their *propheſying*, and their *teſtimony*: which I ſuppoſe there is no

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Man underſtands otherwiſe than of *Preachers* and their *Preaching*. And to name no more places, in the end of this xiith Chapter, the *Clergy* of the perſecuted Church are accordingly diſtinguiſht from the *Laity by their having the teſtimony of Jeſus Chriſt*, where it is ſaid, That *the Dragon was wroth with the Woman, and went to make War with the remnant of her Seed, which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt*, i. e. with the *Saints*, *Rev.* xiii. 7. and their *Witneſſes* or Preachers, *Rev.* xi. 3, 7. They therefore who are here typified by *Michael and his Angels*, and are ſaid to have *overcome* the Dragon by *the blood of the Lamb, and by the word of their Teſtimony*, muſt needs be underſtood of the *Roman Biſhops*, and their *Clergy*, the Miniſters, and Preachers of the Word of God.

To which conſiderations if we add thoſe places in the *Revelation*, in the ſecond and third Chapters, where advices are directed to the ſeven Churches of *Aſia*, under the names of their reſpective *Angels*:

Angels: as the proper Arguments drawn from thoſe places will give ſtrength to this: ſo the proper Arguments of this place, will add ſtrength to thoſe; and one will make the other undeniable.

And yet when I affirm, that by *Michael and his Angels* here, no other ſort of Men are typified, but the *Roman Biſhops* and their *Clergy* only; I mean, no others are *immediately* typified thereby: But, by way of *concomitancy*, all other Saints and Members of that Church are ſignified: But the Biſhops and the Clergy only are expreſſed; becauſe it is an uſual thing in ſuch caſes, to aſcribe Victories, not to common Souldiers, but their chief Commanders. And by this way of concomitancy, are underſtood not the Biſhops, Clergy, and other Chriſtians of the Church of *Rome* only; but of all other Churches in the *Roman* Empire. As on the other ſide, by the Dragon and his Angels are ſignified not only the Emperors, and their under Officers of State in *Rome*; but their Vice-gerents alſo, and their reſpective

ſpective under-Officers in all the Provinces of the Roman Empire.

Now as to the iſſue or event of this War, it is ſaid, That *the Dragon and his Angels prevailed not, neither was their place found any more in Heaven*; that is, they were caſt down to the Earth, or overcome.

And that we may underſtand, that it was not only the Heathen Emperors, and whatever other perſons in Authority under them, typified by the Dragon and his Angels; becauſe they were the more immediate inſtruments of thoſe wicked Spirits in upholding their Worſhip, and perſecuting the Servants of the only true God; we are told in the next verſe, that it was really the Devil and his Angels, whoſe ſhape their wicked inſtruments are repreſented in, and whoſe work they did, that were ſubdued in them, that is, depriv'd of that Power and Tyranny, which by thoſe Heathen Emperors they exerciſed over the bodies of Chriſtians, and the Souls of their deluded worſhipers. The words

are

are these, *And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole World; he was cast out into the Earth, and his Angels were cast out with him.* v. 9.

Now that this War between *Michael and his Angels* on the one side, and the *Dragon and his Angels* on the other side, was before the Woman's flying into the Wilderness, nay, before her Man-Child was caught up to the Throne of God, may be thus proved. When the Dragon was overcome, his Angels were overcome at the same time: But the Dragon was overcome in his Representatives, the Heathen persecuting Emperors: Therefore his Angels were overcome then also. Now the Heathen Persecuting Emperors were overcome, when the Woman's *Man-child was caught up unto the Throne of God:* Therefore the War wherein they were overcome, was before the Woman's Man-Child was caught up to the Throne of God.

Neither may it here be objected, that *Julian* the Apostate was after this an

Heathen Perſecutor; for he was but one amongſt many Chriſtian Emperors, and therefore is not particularly taken notice of, but belongs to the next Period, where the *Chriſtian Emperors* are repreſented by the *two wings of a great Eagle.* And it is manifeſt, that the Woman was in her flight before *Julian's* time. For ſhe is ſaid to have fled into the Wilderneſs, *ver.* 6. ſo ſoon as the Woman's Man-Child, *Conſtantine* the Great, was caught up to the Throne of God. Wherefore *Julian* the Apoſtate who did not reign till after that time, cannot be concerned in the War which was before. But this will appear more plainly, when we come to ſpeak of the next Period of the Church in her declining ſtate, while ſhe was flying upon thoſe *two Wings of the great Eagle*, ver. 14. from Heaven to Earth, from the Egyptian Perſecution into the Wilderneſs.

Again, That this War was before the Woman's flying into the Wilderneſs, appears from *ver.* 13, 14, *&c.* Where it is ſaid, that *when the Dragon ſaw that he*

was

was cast unto the Earth, he persecuted the Woman that brought forth the Man-Child. And this Persecution was while the Woman was upon the Eagle's wings, as appears by what follows. Whence it is evident, that the Dragon had not done any thing mentioned in this Prophecy, from the time that he was cast down to the Earth, till the time of the Woman's flying into the Wilderness. The War therefore wherein the Dragon was cast down to the Earth, was before the Woman's flying into the *Wilderness*. And that it was before the Woman's *Manchild* was caught up to the Throne of God also, may appear from hence, in that so soon as ever the Man-Child was caught up to the Throne of God, without any delay, the Woman is said to have *fled into the Wilderness*, ver. 5, 6. We cannot therefore understand this War of any other time, than while the Dragon was watching to devour the Woman's Off-spring; and that both she her self, with all her Off-spring, were preserv'd from the Dragon's fury, and escap'd out

of her Egyptian Perſecution under the *Heathen* Emperors, through the Proweſs of her Champions, *Michael and his Angels.*

In ſhort, why is there mention made of the Woman's flying into the Wilderneſs, ſo ſoon as ever her Man-Child was caught up to the Throne of God, if ſhe did not preſently thereupon begin to take her flight? And why is the particular deſcription of her Flight ſuſpended till after the account given of the War, and the Joy that followed thereupon; if the War had not hapned before her flying into the Wilderneſs, and conſequently, before her Man-Child was caught up to the Throne of God? And why is there no voice of rejoycing heard in the Church upon the Woman's Man-Child's being caught up to the Throne of God; as well as on the caſting down of the Dragon and his Angels? Was it not becauſe the catching up to the Throne of God, and the caſting down the Dragon to the Earth, were Correlatives, and hapned both together, and ſo the Joy is for them both? Let theſe things

things be well conſidered, and I doubt not but the thing I contend for will not be denied.

Now preſently upon this Victory is deſcribed the Church's Joy and Triumph in it, in theſe words: *And I heard a loud voice*, ſaying, *in Heaven, Now is come Salvation, and the Kingdom of our God, and the power of his Chriſt: For the Accuſer of our Brethren is caſt down:* (that is, thoſe vile Slanderers, the Inſtruments of that great Accuſer *Satan*, are defeated) *which accuſed them before God day and night*, (*i. e.* which with malicious Slanders were unceſſantly reproaching the moſt Holy Faith and Pure Lives of Chriſtian People, before our Emperors.) And here again the Emperors are typified by God, (as before at *ver.* 5. *their Throne is called, The Throne of God*) becauſe this being ſpoken in the Perſons of rejoycing Chriſtians, the Spirit would not teach them to call their Emperors, though Heathen Men and Perſecutors, by the name of *Dragons*, but to look upon them (as indeed they were by Of-

fice) as the Ministers of God, and his supream Vice-gerents upon Earth, and call them Gods. Which should teach all Christians modest language towards those that God has set in Authority over them; agreeable to that Maxim in the Law of *Moses* (which *St. Paul* applies to wicked Rulers, *Acts* xxiii. 5.) *Thou shalt not revile the Gods, nor curse the Ruler of thy People.*

In *ver.* 11. there follows the manner of their obtaining this Victory: And they *overcame him* (the Dragon) *by the Blood of the Lamb* (*i. e.* by Faith in the Blood of Christ) *and by the word of their Testimony* (the Preaching of his Gospel;) *and they loved not their Lives unto the Death,* (but were ready to seal their Preaching with their Deaths.)

Whereupon in the beginning of *ver.* 12. we have this short ἐπινίκιον, or Triumphal Hymn, by way of congratulating this Victory to them, in these words; *Therefore rejoyce ye Heavens, and ye that dwell in them.* And presently upon this, a Veil is drawn over the whole face of

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Heaven, and all upon the ſudden the Scene of things is ſhifted to the *Earth*. For it follows in the very next words: *Wo to the Inhabitants of the Earth, and of the Sea*, &c. And thus much of the pure Primitive ſtate of the Church, in reſpect of which ſhe is repreſented as in *Heaven*. And becauſe the Church is thought fit to be repreſented there, her Perſecutors are repreſented there alſo. So that by *Heaven* (the Scene of all thoſe Actions, that were done by the *Dragon*, and the *Woman*, &c. till the *Woman's* Man-child was caught up to the Throne of God, and the *Dragon* and his Angels were caſt down to the Earth) is meant the *Earth* for about three hundred and ten years, to wit, in the primitive times of Chriſtianity, till the Church began to decline and take her flight into the *Wilderneſs*, upon the aſſumption of her Man-child, *Conſtantine* the Great, to the Imperial Throne. From that time the Woman is repreſented in a lower ſtate, to wit either upon the *Eagles Wings*, or in the *Wilderneſs* in her *Earthly* ſtate. The ſenſe

then of those words, *Therefore rejoice, ye Heavens, and ye that dwell in them*, is this: Therefore let every pious Soul congratulate this your happy Victory to you, O Primitive times of Christianity; and to you, O valiant, pure, and innocent Christians of those Primitive times, who are worthy to be accounted as the Inhabiters of Heaven.

Now according to the Exposition which I have here given of each particular Type, so far as concerns the *Heavenly* state of Christ's Catholick Church, described in that of the Particular Church of *Rome*; I shall subjoyn this short Paraphrase, that the Reader may see at one veiw (as it were) what sense the whole will make according to this manner of explaining it.

A Paraphrase on Rev. xii.

Vers. 1. AND there appeared a great Wonder on Earth in the pure Primitive times of Christianity, the Church of *Rome cloathed with the Sun* of Righte-

Righteouſneſs, ſhining with the bright Light of the Goſpel of Jeſus Chriſt; exalted above the dimneſs of Jewiſh Ceremonies, and the darkneſs of Heathenish Superſtitions; and adorned with a glorious Crown of the fellowſhip and communion of all the other Apoſtolical Churches of the Roman Empire, profeſſing the ſame moſt holy Faith, and partaking of like Sufferings with her.

2. And ſhe being zealous to gain Souls to Chriſt, did groan heavily under the Cruelty of her Perſecutors, while ſhe was employed in that excellent Service of converting Sinners from the error of their ways.

3. And there appeared another Wonder on the Earth at the ſame time, and behold, the Roman Heathen Emperors, the profeſſed Oppoſers of the Faith of Chriſt, and Inſtruments of the infernal *Dragon*, *great* in Power, and *red* with the Blood of Saints; being the ſixth King, or ſort of Supream Governors, which that City had enjoyed, to whom one more was to ſucceed when that Empire

Empire should come to be divided into ten Kingdoms.

4. And these Emperors had *the third part* of the Kingdoms of the then-known World in subjection to them, and they (like the *Egyptian* Persecutors of the *Jewish* Church) stood before the Church of *Rome*, (she being in the same City just under their Eye) as she was busied in gaining Proselytes to the Faith of Christ, to destroy them as soon as ever they professed Christianity.

5. But for all their vigilant Rage against her, she obtained at the last a *Christian Moses*, to deliver her out of the *Egyptian* Persecution; and he was assumed to the Imperial Seat to rule all Nations of the Roman Empire with a Christian Scepter.

6. And presently hereupon she began to decline from her Primitive *Heavenly* Purity to an *Earthly* state, and fled upon the *Roman Eagle* out of her *Egyptian Persecution* into such a state of things as was that of the *Israelites* in the *Wilderness*: in which her Wilderness-condition

dition God hath appointed that they ſhould feed her with ſuch things as her Soul luſteth after for the ſpace of One thouſand two hundred and ſixty years. See *Com. upon Chap.* xiii. 5.

7. But before I ſpeak particularly of her Flight into the Wilderneſs, I muſt here take notice of the means whereby ſhe eſcaped, that both her ſelf, and all her Converts were not deſtroyed by thoſe Heathen Perſecuting Emperors: which came to paſs by means of a Spiritual Conflict, which I ſaw on Earth in thoſe Primitive times; the Roman Biſhops, and their inferior Clergy, fought againſt the Heathen perſecuting Emperors, and the Heathen perſecuting Emperors fought, and their ſubordinate Miniſters.

8. And they could not prevail, but were overcome and utterly ſubdued in that Conteſt.

9. Neither was it the Heathen Perſecuting Emperors that were thus vanquiſhed, but in effect the *Dragon* himſelf, whoſe work they did; I mean, *that old*

old Serpent, called the Devil and Satan, which deceiveth the whole World: He indeed it was that was overcome, *and his Angels* were overcome *with him.*

10. And so soon as the Church had obtained this Victory, I heard a loud voice of rejoycing amongst them, saying, Now hath God saved us, and brought us out of this Egyptian bondage with a mighty hand; and instead of Heathen Persecutors, we have a Christian Emperor, that will advance the interest of the Kingdom of God, and will propagate the Gospel, which is the power of his Christ unto Salvation: for those vile slanderers of our Brethren, those instruments of the grand Accuser, are defeated, who never ceased to reproach their pure and innocent conversation, and so to render them odious to our Emperors, God's Vice-gerents.

11. And they overcame him by stedfast Faith in the Blood of Christ, and by their undaunted preaching of his Gospel; sealing and being ready to seal it with their Deaths.

12. There-

12. Therefore let every pious ſoul congratulate this moſt glorious victory to you, O Heavenly times of Primitive purity, and to you, O pure, couragious Champions of the Chriſtian Faith that lived in them, and may be likened to the Inhabiters of Heaven.

CHAP. II.

An Expoſition of Rev. xii *from the middle of* verſ. 12. *to the end of the Chapter. And therein of the* Airy *or Declining State of the* Roman Catholick Church, *while ſhe is flying out of her* Egyptian *Perſecution into the* Wilderneſs, *upon the* two Wings of the great Eagle, *the* Chriſtian Emperors, (*who were that* King *of ſhort continuance, not come in St.* John's *time, nor typed by any head of the* Blaſphemous Beaſt,) *with a* Paraphraſe *ſubjoined.*

WE come now to ſpeak of the ſecond ſtate of the *Roman* (and in her, of the Catholick) Church; which was

was no fixed state, but only like the passage of the *Israelites* out of *Egypt* into the *Wilderness*; a falling from her Heavenly Primitive Purity to a state of Earthly Feculency and Corruption. And as to this declining state of the *Roman* Church, there are these following Particulars most remarkable in the Histories of those times in general, (I speak the sence of all those Histories, and therefore I cite none.)

First, That in this short Period the *Roman* Emperors were Christian, I speak of these Emperors in general: as for *Julian* the Apostate, he was but one single Emperor, the rest were all Christians.

2. That in this Period the Roman Empire was divided into two Parts, one Emperor residing at *Rome* in the Western, and the other at *Constantinople* in the Eastern part of it. And for this Reason the *Roman* Empire is now typified at *ver.* 14, by *two wings of a great Eagle* (an Eagle being the Banner of the *Roman* Empire.) And becaufe the Emperors

perors at this time were Christian, the Woman is represented as being born up on their *wings*. And this is that wch was also observed out of the xviith Chapter, viz. That the *other King* of short continuance, (who was to succeed the then-reigning King, the Heathen Emperors) was to be no *Head* of the *Blasphemous Beast*; for accordingly we see him here typed by *two wings of a great Eagle.*

3. That the Devil, who is still called the *Dragon*, though he could not persecute the Woman as before with open violence, because the Emperors were now Christian: yet he did it in another manner, by pouring out a flood of Heresies after her, insomuch that she was in danger of being carried away with it. For even *Liberius*, one of her Bishops, is generally acknowledged to have bin infected with the *Arrian* Heresie. But yet it is observable,

4. That the Roman Bishops in general were not only the greatest Assistants of that particular Church of *Rome*, in saving her from the violence of the Heresies

resies of those times, and drying up this flood that was intended for her ruine; but also of all other Churches of the Roman Empire. For in the Council of *Sardica* (some say of *Nice*) it was enacted, That Men unjustly condemned by the *Arrians*, should have refuge to the Bishop of *Rome*, who at that time was *Julius*: to whom therefore they gave Power anew again to judge their Cause. And whether this were a personal honour conferr'd on *Julius* alone, or not, it is certain that the Bishops of *Rome* in general had the greatest hand in quelling and appeasing the Heresies of these times. For to them the Orthodox fled for refuge, the Hereticks for appeal. And from these times it is that our Romanists fetch some of their chiefest Arguments for their Pope's Supream Authority in deciding matters of Religion. But yet,

5. It is observable in this Period, That the Bishops and Clergy of *Rome* enjoying freedom from Persecution, together with large Incomes from the bounty

bounty and devotion of their Emperors and of other holy perſons, and making uſe of thoſe advantages of appeals, and refuge and addreſſes to them which were made from other Churches: did manifeſtly appear to be in a declining ſtate, by graſping after worldly wealth, and indeavouring upon all occaſions to advance the honour of their See, and ſubjugate all other Churches to them. And hence it was there aroſe ſo much contention between them and other Churches, and ſpecially the Biſhops of *Conſtantinople*, about Preeminence. And that we may ſee to what a degree of Avarice they were now arriv'd, we muſt know, that the Emperor *Valentinian* the ſecond, and *Theodoſius* were fain to make a Law to inhibit Widows, under pretence of Devotion, to leave their Treaſures to the Church (which it ſeems the Clergy of thoſe times much thirſted after) to the utter impoveriſhing and undoing of their Children.

To which we may add laſtly, That the Woman her ſelf did in this Period mani-

festly decline also to those Idolatries, and Superstitions in which she fryed afterwards, by growing fond of Reliques, Pictures, Images, Monuments, and introducing Heathen Rites, which though they did but now begin to shew themselves, did yet within a little space of time diffuse themselves over the face of the whole Church, and found so good entertainment with this poor deluded Woman, that she almost exchanged her Religion for them, and became more zealous for these Fopperies, than for Faith or Holiness, and would persecute the Opposers of them to the Death.

And now these things being premised in general concerning the state of the Church, and particularly of the Church of *Rome*, in this second Period, according as it is more at large described in the Histories of those times: I now proceed to a further examination of the particulars of the Prophecy which concern this Period; we have it in these words:

Vers

Verſ. 12. ——— *Wo to the Inhabiters of the Earth, and of the Sea: for the Devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.*

13. *And when the Dragon ſaw that he was caſt unto the Earth, he perſecuted the Woman which brought forth the Man-Child.*

14. *And to the Woman were given two wings of a great Eagle, that ſhe might fly into the Wilderneſs, into her place: where ſhe is nouriſhed for a time, and times, and half a time, from the face of the Serpent.*

15. *And the Serpent caſt out of his mouth waters as a flood, after the Woman; that he might cauſe her to be carried away of the flood.*

16. *And the Earth helped the Woman, and the Earth opened her mouth, and ſwallowed up the flood which the Dragon caſt out of his mouth.*

17. *And the Dragon was wroth with the Woman, and went to make war with the remnant of her Seed, which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt.*

The Inhabiters of the *Earth* were in the former Period ſtyled the Inhabiters of *Heaven*, becauſe all paſſages of that Period are repreſented as if they had bin done in *Heaven*. The Woman *was cloathed with the Sun, having the Moon under her feet, and upon her head a crown of twelve Stars*. The Dragon (who is therefore repreſented in Heaven, becauſe he perſecutes the Woman, who for her Purity of Faith, and Heavenlineſs of Converſation for that time, is thought fit to be repreſented there) *drew in his Tail the third part of the Stars of Heaven*. And the Combatants (who were but mortal men, becauſe the Scene was Heaven) are typified by Angels.

But, now the Scene is changed to a lower Region, and the Woman not repreſented in the Starry Firmament as before, but flying downward upon the Eagles wings. Her place therefore as yet is in the Air, though the moſt grave and ponderous (ſhall I call it? or moſt earthy, groſs, and feculent) part of her, to wit, her *Helpers* (by which I fear

are

are meant her earthly-minded, covetous, and ambitious Clergy) are repreſented as on *Earth*, while yet the Woman is on *Eagle's wings*. But of this more anon.

In the mean time let us examin what is meant by the *Earth*, and who by the *Inhabiters* of it. For the *Earth* is now oppoſed both to *Heaven*, as to a more pure ſtate of things that was before it; and to the *Sea*, as ſignifying another ſtate of things coordinate with it. The *Earth* therefore being here ſet in oppoſition to the *Sea*, and not (as it was before) in oppoſition to the *Heaven* only: as it muſt ſignifie an *Earthly* ſtate of things ſucceeding to that *Heavenly*; ſo it muſt alſo ſignify ſomething, as it ſtands oppoſed to the *Sea*. But that the *Earthly* ſignifies a corrupted ſtate of things, as it ſtands in oppoſition to the *Heavenly* ſtate, will eaſily appear from the deſcriptions that are given us of theſe two ſtates; of the *Heavenly*, *Rev.* xii. 1, &c. of the *Earthly*, *Rev.* xiii. where the Eagles wings are no more heard of, and conſequently the Woman is arriv'd at

her *Earthly-Wilderness-condition*. And in token thereof, we there find one Beast, or Kingdom, arising out of the *Sea*, ver. 1. and another coming up out of the *Earth*, ver. 11. and this is the first time we find the Earth and Sea inhabited, after the Woman's flight into the Wilderness. To this state of things it is therefore, that the *Wo* is chiefly to be referred, which is denounced at the first shifting of the Scene, or first appearance of declining, in these words, *Wo to the Inhabiters of the Earth, and of the Sea, &c.* But what is meant by *the Earth* as it stands opposed to *the Sea*?

In order to this let it be observed, That *the Inhabiters of the Earth*, and *the Inhabiters of the Sea* are two several sorts of People: and the *Earth* and *Sea* are to be look'd upon as two distinct places. Which manifestly appears from *Rev.* xiii. where one *Beast* is said to have risen *out of the Sea*, and another *out of the Earth*. And indeed we find the Earth and the Sea so often opposed in this Book, that there must needs be some

notable

notable difference between them: See *Rev.* vii. 1, 2, 3. & viii. 7, 8, 9, 10, 11. & x. 2. & xi. 6. & xiv. 2, 3, *&c.*

And what the meaning of both is, will eaſily be perceived, if we call to mind what has bin already ſaid concerning the Diſpoſition of the ſcheme of the Viſion, exhibited *Rev.* xvii. For there the Woman (the Church of *Rome*) is repreſented ſituate upon *ſeven Heads* or *Mountains*, as on an Iſland over-topping the main Ocean, with the *Peoples*, *Multitudes*, *Nations*, and *Tongues* that were ſubject to her Juriſdiction, as ſo many *Waters* compaſſing her on every ſide. From whence we may conclude, that by *the Inhabiters of the Earth*, are meant the Inhabiters of the City or Church of *Rome*; and by *the Inhabiters of the Sea*, are deſigned the *Peoples*, *Nations*, *Multitudes*, & *Tongues* that were diffuſed as *Waters* round about her. And in this manner the condition of the Roman Empire being repreſented to *St. John* in Viſion, in the time of the

*See Part 1. cap. 4.

laſt Head, he is ſaid to have ſeen one Beaſt (to wit, the ten-horned) riſing out of the *Sea*, and another out of the *Earth*, Rev. xiii. 1, 2. That is, he ſaw ten Kings ariſing in the Roman Territories, and another out of *Rome* it ſelf. But of this more hereafter in the xiiith Chapter.

Thus then we are to underſtand the *Inhabiters of the Earth*, when they are oppoſed to the *Inhabiters of the Sea*; or to any *Waters*; or to that which is typified by *Waters*, to wit, *Peoples*, and *Nations*, and *Multitudes*, and *Tongues*. But otherwiſe it may well enough admit its proper literal ſignification. But this Notion of theſe *Inhabitants* is not ſo fully applicable to the Woman's *Airy* ſtate, while ſhe is flying on the *Eagle's wings*; as afterwards, when ſhe is come into the Wilderneſs, to her earthly ſtate. Although it has its uſe here too, as we ſhall ſhew anon.

The *Wo* then at *ver.* 12, is denounced againſt the Woman, and the Nations whom ſhe ſhall ſeduce, with reference

to

to that Earthly ſtate, to which ſhe is declining. And the meaning of it is this, Wo to the Inhabiters of the Church of *Rome*, and to the Nations ſubject to the Roman Juriſdiction, for the Devil being overcome by the Primitive Chriſtians, in the War which he waged againſt them by *Rome*'s Heathen Emperors, is now come to deceive you as he did them, and ſubſtitute you to be his Inſtruments of Perſecution and Idolatry in their ſtead; and this deſign he means to proſecute upon you with all his might, being very angry at the Defeat he hath received, and ſenſible withal that he hath but a ſhort time remaining to deceive the World in, in compariſon of thoſe many Years he hath ſpent already in that Work.

And to this purpoſe it is very obſervable at *ver.* 17, that the Woman being fled into the Wilderneſs, the Dragon is no longer ſaid to have made War with *Her*, but only *with a Remnant* (that is, a few ſelected Perſons) *of her Seed, which keep the Commandments of God, and have the*

the Teſtimony of Jeſus Chriſt. From thenceforth therefore the Woman is not perſecuted, but deceived (as you may ſee *Rev.* xvii 5.) and the War is made only againſt a *Remnant of her Seed*, he being then become the chief Inſtrument of the Dragon in promoting Idol-Worſhip, and perſecuting that pious Remnant of her Children that refuſe Communion with her in it, and reprove her Superſtitions and Corruptions. But of this more anon.

In the mean time, let us hear an account of the ſecond Perſecution which the *Dragon* is now projecting againſt the *Woman*, as ſhe is *flying into the Wilderneſs*. It begins with theſe words: *And when the Dragon ſaw that he was caſt unto the Earth, he perſecuted the Woman which brought forth the Man-Child.* Theſe laſt words point out to us the time when the ſecond Perſecution was begun, as well as the occaſion whereupon it hapned. For hence it follows, that the Dragon had not done any Exploit againſt the Woman ſince her

bringing

bringing forth the Man-Child, which was caught up to the Throne of God, ver. 5, till now that he is preparing this new Stratagem againſt her, to overwhelm her with *a flood of waters*, as ſhe is *flying into the Wilderneſs*. For ſo ſoon as ever the Woman's *Man-Child was caught up to the Throne of God*, it is ſaid at *ver.* 6, that *ſhe fled into the Wilderneſs*. And as ſhe was flying into the Wilderneſs (for then it was, as appears by the following verſes) the Dragon rallies up his Forces, and begins to perſecute her a ſecond time. So that the War, which is described at the ſeventh, eighth, and ninth verſes, wherein the Dragon is ſaid to have bin *caſt down to the Earth*, though it be ſet after the firſt mention of the Woman's flying into the Wilderneſs, yet is to be underſtood to have bin waged againſt her before her Man-Child was caught up to the Throne of God. For *when the Dragon ſaw that he was caſt down to the Earth* (which was done by *Michael and his Angels* in the War before deſcribed) *he* went and *perſecuted the Woman*

Woman, which had brought forth the Man-Child, as she was flying into the Wilderness.

The War therefore wherein the Dragon was cast down to the Earth, was contemporary with his first Persecution of the Woman, before she had brought forth her Man-Child. For therefore it is so precisely noted here, that the Dragon persecuted the Woman which had brought forth the Man-Child: that we might take notice that the Dragon had not persecuted her, nor made War against her, since her bringing forth the Man-Child, till now that he being cast down to the Earth, and her Man-Child assumed to the Throne of God, he persecutes her as she is flying into the Wilderness.

Now as to the meaning of the Types that are used in this 13th verse, they having all relation to the former Period, where the Scene was *Heaven*, must be interpreted in the same sence as there they have bin used in. Only the *Dragon* since he was cast down to the Earth,

and

and in his ſtead the Woman's Man-Child caught up to the Imperial Throne, is not to be underſtood as having *ſeven Heads and ten Horns* (according as he is deſcribed, *ver.* 3.) that is, as perſecuting by the means of the Roman Emperors: but as he is deſcribed at *ver.* 9, where he is called *that old Serpent, the Devil and Satan*; to intimate to us, that the prime Author of this ſecond Perſecution is the ſame with that of the firſt; only he being now dethroned, is forced to make uſe of meaner inſtruments, and another ſort of Perſecution. Thus then we may expreſs the meaning of this thirteenth verſe: And when the Devil ſaw that he was worſted and dethroned in his firſt Attempt, he ſought by other means to perſecute the Church of *Rome*, now ſhe had gotten a Chriſtian Emperor.

Which preparation and intention of the Dragon being thus declared, there follows in the 14th verſe, a deſcription of the Woman's ſecond ſtate, to wit, the ſtate of her *declenſion* from her Primitive

mitive Purity, to which the Dragon now accommodates this ſecond Perſecution: it is deſcribed in theſe words; *And to the Woman were given two wings of a great Eagle, that ſhe might fly into the Wilderneſs, into her place: where ſhe is nouriſhed for a time, and times, and half a time, from the face of the Serpent.* Here then we have the Woman in her *Airy ſtate*, upon the *Eagle's wings*, flying down from *Heaven* to *Earth*, and haſting from the face of her *Egyptian* Perſecutors, to that unhappy (though too much deſired) ſtate of Eaſe and Peace, and Worldly Wealth, and ſecular Pomp, and reſt from Perſecution, which is prepared for her *in the Wilderneſs.*

And let it be obſerved here, That as the *Woman* (or the Church of *Rome*) is now changing her condition: ſo the *Politick ſtate* of the Roman Empire receives a very notable Mutation with her. For whereas the *Roman Emperors* were before typified by the *Dragon*, (whereby is ſignified that they were pro-

profeſſed Enemies of the Church of Chriſt) without any intimation of a Diviſion of the Empire: they are here contrariwiſe repreſented to us under the Type of *two wings of a great Eagle*; to intimate the Diviſion of the Roman Empire, (whoſe Banner was an *Eagle*) into *two* parts or *wings*, adminiſtred by a pair of Emperors in this ſecond Period. And becauſe theſe Emperors were the Woman's Friends, they are not only repreſented by a pair of wings, but are alſo ſaid to have bin *given to the Woman*, to wit, to bear her gently to the place, or ſtate, that ſhe was haſting to.

And further, let us here obſerve the parallel of this deſcription of the ſtate of the Roman Empire, with that which the Angel gives *Rev.* xvii. 10, 11. where he tells us of *ſeven Kings* typified by *ſeven Heads*; and between the ſixth and and ſeventh of them puts in *another* King, not typified by any Head. A King he was to be, of the ſame dignity with the other ſeven, but not of the ſame nature with them, not any mem-

ber

ber of the blaſphemous Beaſt, nor of the number of thoſe Kings that are repreſented by his Heads. So that in the time of this King, the Blaſphemous Beaſt might ſeem to have received a mortal wound, as being deprived of his Head. But it was not long after when by the artifice of the Dragon, upon the failing of the Eagles Wings, this deadly wound was healed by the ſubſtitution of another Head, *Chap.* xiii. 1,3. Here then let us compare this Hiſtory, with what the Angel tells us of the ſeven Heads of the Beaſt, and of the other King of ſhort continuance, that was to interpoſe between the ſixth and ſeventh Heads, *Rev.* xvii. 10, 11.

He tells us therefore that *five* of thoſe Kings were *faln*, and ſo there is of them no further mention, neither are they repreſented, as the others are, by their reſpective and peculiar Types. But he adds, that *one is*; and he is repreſented in this xiith *Chapter* we are now upon, by *a great red Dragon* with *ſeven Heads* crowned, but *ten Horns* uncrowned.

ned. Becauſe the *Heads* had bin, and were at that preſent in poſſeſſion of their Kingdom, but the *Horns* were not. This Dragon therefore is *the one that is*, to wit, that in *St. John's* time reigned. *The other* (ſays the Angel) *is not yet come, and when he cometh he muſt continue a ſhort ſpace*; to wit, the Chriſtian Emperors; who becauſe they were Chriſtian, and not Idolaters, are not thought fit to be typified by any of the Heads, which, for their worſhipping of Idols, are ſaid to have had upon them the name of Blaſphemy, (*Rev.* xiii. 1.) and the Beaſt to whom thoſe Heads belonged, *to have bin full of names of Blaſphemy*, (Rev. xvii. 3.) The Chriſtian Emperors therefore are not thought fit to be repreſented by any Beaſt or Head, but the Angel vouchſafes them a peculiar mention by themſelves, as being none of that Blaſphemous Crew; and accordingly they are here typified in the xiith Chapter, not by any *Beaſt* or *Head*, as the Heathen Emperors are by the *Dragon*, ver. 3. and the ten Kingdoms under the Headſhip

and Supremacy of the Idolatrous Biſhops, by the *Leopard*, Rev. xiii. 2; but by *two wings* of a great *Eagle*. And whereas the Angel tells us of theſe Chriſtian Emperors, that *they ſhould continue but a ſhort ſpace*: his words are here exactly anſwered by what is ſaid of theſe *two wings of the great Eagle*, which ſerved only for the Woman's flight into the Wilderneſs, (which was as quick a way of paſſing thither as poſſible) and then they vaniſhed.

Theſe *two wings* then *of the great Eagle* were given to the Woman, that ſhe might fly into the *Wilderneſs into her place*. What is meant by the *Wilderneſs* hath been before explained at *ver.* 6, where it is ſaid, that in the *Wilderneſs God hath prepared for the Woman a place*. And agreeably thereunto it is here ſaid at *ver.* 14, that *ſhe fled into the Wilderneſs into her place*. But what *place* is this that ſhe fled to in the Wilderneſs? Here it muſt be obſerved, that thoſe three States of the Woman, *viz.* That of her *Egyptian* Servitude under the Heathen Empe-

Emperors; That of her *flight* out of it under Chriſtian Emperors; and that of her reſt and quiet in the Wilderneſs under her own Biſhops: may (from a different conſideration of the Types by which theſe three States are otherwiſe repreſented) be expreſt by her *Heavenly*, her *Aiery*, and her *Earthly* State. So that her flying into the *Wilderneſs*, anſwers to her flying to the *Earth*. Hence it is that in the Wilderneſs, *Rev.* xvii, we find her ſitting upon *many Waters*, and upon the *ten-horned Beaſt* that roſe out of the *Sea*; in token of her arrival at this Sublunary and Terreſtrial Globe. Wherefore by her *place* in the *Wilderneſs*, is meant her *place* in the *Earth*; and that is no other but the *place* where the City of *Rome* on *Earth* is ſituated. In this place (*viz.* upon the *ſeven Mountains*) we muſt conceive that the *two wings of the great Eagle* ſet the Woman down, when they had brought her gently to the *Earth*. By which is ſignified, That the Church of *Rome* was now degenerated from her primitive

Heavenly Purity, and coming into the *Wilderneſs* of this World, a *Maze* or Labyrinth of *Secular* Buſineſſes; and that at ſuch a time, when the *Roman* Empire through the Incurſions of the Barbarous Nations, was nothing elſe but a *deſolate Wilderneſs*, as the Prophets often phraſe it.

In this *place* then ſhe is nouriſhed (to wit, with ſuch things as ſhe, like the Church of *Iſrael* in the *Wilderneſs*, luſteth after) *for a time, and times, and half a time, from the face of the Serpent.* This duration of the Woman's in the Wilderneſs, is otherwiſe expreſſed at *ver.* 6. by *One thouſand, two hundred, and ſixty days*, which makes juſt three Years and an half, if we allow to every Year twelve Moneths, and to every Moneth thirty Days. Since therefore this Woman is ſaid at *ver.* 6, to *have a place in the Wilderneſs prepared of God for her, that they ſhould feed her there One thouſand two hundred and ſixty days:* And here again it is ſaid of her, that ſhe fled into the Wilderneſs, where *ſhe is nouriſhed for a time,*

time, and times, and half a time; it is evident that by *a time, and times, and half a time*, must be meant *One thousand, two hundred, and threescore days*; and therefore we cannot better understand *a time* than of *a Year*, or Three hundred and sixty dayes; by which reckoning, three Years and a half will make just *One thousand, two hundred, and threescore days*. And because those *days* are put for *Years* (as shall be proved hereafter in the xiiith *Chapter*) the three Years and half, which answer to those *one thousand, two hundred, and threescore days*, must be understood not of common Years, consisting of three hundred and sixty days, but of as many Years as days.

And as for that which is added, *viz.* That the Woman is to be *nourished* in the Wilderness so long a time *from the face of the Serpent*; the meaning is, that she should be preserved there from Persecution: as appears both from the former part of this Prophecy, where she is described in her Heavenly state; and

alſo from the xviith *Chapter*, where her Eremitical Condition is ſet forth to us. For theſe words, *from the face of the Serpent*, have a manifeſt relation to that Type, which is uſed in the deſcription of the firſt Perſecution at *ver.* 4, where the Dragon is repreſented as ſtanding *before* the Woman; ſo that the Woman at that time was juſt before *the face of the Serpent*. Now therefore ſhe makes the more haſte to get away into *the Wilderneſs*, *from the face of the Serpent*, as deſiring by all means to be out of the reach of thoſe Afflictions, which ſhe ſuffered when he ſtood before her.

And to this agrees that deſcription of the Woman's Eremitical Condition, which we have *Rev.* xiii, & xvii. For from thence it plainly appears, that neither the Woman her ſelf, nor the Kingdoms and Churches ſubject to the Woman's Juriſdiction, are any longer perſecuted, but that on the contrary, the Dragon flatters them, and takes upon him to be very friendly to them, giving to the ten-horned Beaſt his *Power*, and

Seat,

Seat, and *great Authority* (Rev. xiii. 2.) which in effect was to give it to the Woman. For thoſe ten Kings did give it to her, as appears in that ſhe is repreſented *ſitting* on them (*Rev.* xvii.) that is, commanding them, and exerciſing Power and Juriſdiction over them. And to that ſeventh Head or King, who is called *the Beaſt that was, and is not*, and who (as hath bin proved) was to have his reſidence in the Church of *Rome*, thoſe ten Kings to whom *the Dragon gave his Power, and Seat, and great Authority*, are ſaid *to give their Power, and Strength, and Kingdom.* So that the Dragon now pretends to be the Woman's Benefactor, not ſhewing his *face* as formerly, to affright her; but covering it with ſome diſguiſe, or putting on another ſhape, that ſhe not knowing him but by his *face*, nor having any jealouſie of his fair offers and pretences, might the more eaſily be deceived by him. And this is that which I had occaſion to obſerve a little before, *viz.* That the Woman after her coming into

the Wilderneſs, is no longer *perſecuted* by the Serpent, but *deceived*. This therefore is the reaſon that ſhe makes ſuch haſte to get into the Wilderneſs, where ſhe is not to be *perſecuted*, but *fed* and nouriſhed, and ſo far preſerved from *the face* and fury *of the Serpent*, as to be flattered and indulged, and careſſed by him.

But now though ſhe be flying into that ſo much deſired ſtate, where ſhe and the Serpent ſhall accord ſo well together: yet, as ſhe is paſſing thither, he endeavours what he can to overwhelm her. For ſo it follows at *ver.* 15. That *the Serpent caſt out of his mouth water as a flood, after the Woman: that he might cauſe her to be carried away of the flood.* This he did, as appears from the Context, while the Woman was upon the Eagle's wings, as ſhe was flying into the Wilderneſs to her Earthly ſtate.

Now as in her *Earthly* ſtate the Nations ſubject to the *Roman* Juriſdiction are repreſented by *the Waters* of the Sea, as hath been ſhewed already: ſo

reaſon

reason would that in her *Airy* ſtate, they ſhould be repreſented by *the Clouds*. For *the Clouds* have the ſame proportion to the Woman in *the Air*, which *the Sea* has to her on *the Earth*. And we know that *Clouds* are the proper fountains, from whence *Flouds* deſcend upon the Earth.

Whereas then the Serpent is here ſaid to have *caſt out of his mouth Water as a Flood, after the Woman*, &c. we muſt not think that the Serpent did this by himſelf without the help of his Miniſters, any more than in the former Perſecution, which he managed by the Heathen Emperors; or in that other afterwards deſcribed, which he carried on by the aſſiſtance of another Beaſt, nay, of the Woman her own ſelf, who is ſaid to have bin *drunken with the blood of Saints*. We muſt not therefore think that the Serpent himſelf poured this flood of waters out of his own mouth, but it is to be underſtood that he made the Clouds to pour it out. Since therefore by *the Clouds* which are the *Waters* of

of the Airy Region, are typified *the Peoples* subject to the Roman Jurisdiction; what can their *pouring out of their mouth a flood of waters*, by the impulse of the Dragon, signifie, but their *pouring out a flood* of Heretical Teachers, and Doctrines, whereby the Woman was in great danger to have bin oppressed, and born away with the violence of it?

And this Allegory of *the Serpent's pouring out of his mouth a flood of waters after the Woman, to cause her to be carried away with it*, is so fit a representation of the superfetation of Hereticks and Heresies which arose in this Period, out of the Churches in Communion with the Church of *Rome*, but spread themselves to her, and did well-near endanger the subversion of her Faith: That I believe it is impossible to express it either by a fitter or clearer Type, if any one would study purposely to do it. For, because the Woman is represented in the Air in a declining state, the Serpent is represented also with a suitable design of causing her to be carried away with a violent

violent pouring out of water after her. Those Hereticks therefore whereby the Serpent did so much endanger the Church of *Rome* in this Period, are very fitly compared to *the waters of a flood*, which was the likeliest means to cause the Woman in those circumstances which she then was in, to be carried hastily to her ruin with the violence of it. And because these Hereticks arose out of the Churches in Communion with the Chuch of *Rome* and so out of those *Peoples, Nations, Multitudes and Tongues*, which are typified by *Waters* (*Rev.* xvii. 1, 15.) these Hereticks also coming out of those *Waters*, are yet more fitly represented by *Waters*. And because they are supposed to descend out of the Air, as being *poured out* after the Woman, who was there as yet upon *the Eagles wings*, they are as fitly typified by the *waters of a flood*; for *floods* come down from thence. And because they were designed for the carrying away of the Woman, they are fitly said to have bin *poured out*, that is, not dropped or distilled

led down like common Rain, but violently deſcending from above; as if the Windows of the Heavens which once were opened to the Deluge of the World, were now once more ſet open to the overflowing of the Church. And laſtly, becauſe theſe Hereticks were the *Serpent's* Inſtruments, and did his work by framing, preaching, and maintaining of erroneous Doctrines, which are the product of *the Mouth*; they are moſt appoſitely repreſented as proceeding *out of the Serpent's mouth*, whoſe work they did, whoſe Miniſters they were, whoſe Doctrines they divulged and maintained.

Now by what means the Woman eſcaped ſafe out of this Heretical perſecution in the Wilderneſs, we are told in ver. 16. where it is ſaid, That *the Earth helped the Woman, and the Earth opened her mouth, and ſwallowed up the floud which the Dragon caſt out of his mouth.* By *the Earth* no doubt are typified ſome *inhabiters of the Earth*; for it is not reaſonable to imagin, that in this

this ſo dangerous a perſecution, by the overflowing of Heretical Doctrines, the Church of *Rome* ſhould have had the chief of her Aſſiſtance from ſome ſenſleſs Element, or unreaſonable Creature. Who then were the main *Helpers* of the Church of *Rome* in this Heretical Perſecution? Her Emperors being Chriſtian Perſons, and her Friends, were certainly not the leaſt of her Aſſiſtants. But theſe are repreſented by *the Eagles Wings*, and help the Woman in her flight, by bearing her upon their Wings. Who then are they that are compared to *the Earth*, and helped her by opening of their mouths to ſwallow up that floud of Waters, which the Serpent had caſt out of his? And becauſe we ſpeak not now of the *Catholick* Church, but of that *particular* Church of *Rome*, which alone is typified by *the Woman*, we muſt not ſeek for any *Helpers*, but ſuch as did peculiarly belong to that particular Church: no other *Helpers* being here *directly* typified by *the Earth*, as neither any other *Churches* by the *Woman*.

How

How can it then be thought that the Roman Clergy, that did the Woman ſo much ſervice in her former perſecution in her *Heavenly* State, where they are typified by *Michael and his Angels*, ſhould be here unconcern'd in this ſecond Perſecution, where the Woman is aſſaulted with ſuch kind of Enemies, as are moſt fit to be encountred by her Clergy? It is therefore certain that her Clergy had the greateſt hand in bringing of her off at this time alſo. And who but they ſhould here be typified by the Earth, it is not eaſie to conceive. Nay we cannot reaſonably ſuſpect the truth of it, if we admit of that Hypotheſis which hath been proved from the Angels interpretation of the *Viſion*, *Rev.* xvii. where we are told, that by the Woman is meant the City of *Rome*, &c. According to which Hypotheſis the *great red Dragon* with ſeven Heads crowned, will typify (as hath been ſhewn already) the Heathen *Roman* Emperors: and the *two Wings of the great Eagle* the *Chriſtian* Emperors. Whence it will follow of neceſſity

fy that the *Woman* born upon those Wings, must signify the Church of *Rome* in the time of her Christian Emperors, before those Wings were broken, and *the ten Horns, together with the Beast, received Power as Kings.*

And if so, let us but consult the Histories of those times, and we shall find, that as they speak of nothing that can be more lively represented by the *Waters* poured out of the Serpent's mouth, than that mighty Inundation of Hereticks, which were the most remarkable Pest of this Period: so we shall find the *Clergie* of *Rome*, (and nothing else but them, so far as that particular Church is here concerned) to answer punctually to every thing that is here spoken of the *Earth.*

As, 1. it is here said, That *the Earth helped the Woman*: so did they the Church of *Rome.* 2. It is said, That *the Earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.* And so did they, by *opening of their mouths*, and judging and determining

mining the Controverſies of Religion, which were ſtarted in thoſe Times, and by maintaining the Cauſe, and defending the Perſons of the Orthodox, appeaſe thoſe Tumults, and confound thoſe Hereſies, and were the moſt obſervable and renowned *Helpers*, not only of their own particular, but of the Univerſal Church. Theſe therefore helped the Woman by ſuch-like means as the Hereticks perſecuted her. For as they perſecuted her, *by pouring out of their mouth a flood of Water:* ſo theſe *helped her, by opening of their mouths*, and ſwallowing up the flood. And it is but fit that what Heretical Teachers labour to deſtroy with their mouths, the Orthodox ſhould as earneſtly endeavour to preſerve with theirs.

There remains then but one thing more to be accounted for concerning this Type, *viz.* Why the *Roman Clergy* though they ſtill continue Orthodox in the Faith, and faithful *Helpers* of the Woman in her Perſecutions and Affli-ctions for the Goſpel's ſake, ſhould yet be

be typified by the *Earth?* Especially since the *Woman* herself is hitherto upon the *Eagle's wings*. For, as hath been proved before, *the Earth* is used in this Prophecy as a most dishonourable Type, to represent the most depraved & corrupted state of things. And therefore it may seem a very improper representation of the *Roman Clergy* who at this time were Orthodox. Neither can it be thought that this Type is given them without some reason: or that it fell to them by chance, or that because the *Hereticks* are represented by *a flood*, *the Orthodox* are typified by *the Earth* of course, and for the due proportion of the Allegory.

But let us not be so vain as to imagin that the Spirit of Prophecy could not have invented five hundred other Allegories to express these passages by, most punctually and exactly, if this had fail'd in any circumstance. Since therefore it is observable *that the Earth* doth alwayes signify a *degenerate* state of things, it is not to be doubted but the *Roman Clergy*, who are here typified by the *Earth*,

though they were orthodox in the Faith, yet were ſufficiently degenerate in ſome other matter. And what that matter was is very manifeſt from the Hiſtories of thoſe times, who joyntly tell us that the *Roman Clergy* being mightily enriched under their Chriſtian Emperours, did withal degenerate to Earthly-mindedneſs, and are very obſervable in all Hiſtories for their covetous and ambitious practices.

And yet there may another reaſon be given, why the *Roman Clergy* in this ſignal ſervice which they did the Woman, are here typified by the *Earth*. For hereby they are conveniently repreſented under the *Wings* (as it were) of thoſe Chriſtian Emperours, by whoſe favour protection, and encouragement, they were ſo ſucceſful in this undertaking.

And thus we have the Woman's *Airy* ſtate, or, the deſcription of her flight into the Wilderneſs. For that which follows in the 17th verſe, is but a Preface to her *Earthly-Wilderneſs*-condition. But here it is well worthy to be obſerved, that upon the

the ſuppoſition of the truth of this Expoſition, we have an undeniable Argument for the Orthodox Faith profeſſed by the Church of *Rome* throughout this Period, againſt the Hereticks that oppoſed it; and particularly againſt the *Arians*, who of all others were the buſieſt at this time. For it is manifeſt, that thoſe prevailing Doctrines, by whoſe Abettors the Church of *Rome* was perſecuted, and which were *ſwallowed up* by the Earth (that is, which were condemn'd and ſilenc'd) in this Period, ſo that afterwards they were little heard of in the Church, were Hereſies, or (in the language of this Prophecy) *the flood which the Dragon caſt out of his mouth.* And it is obſervable peculiarly of the *Arrian* Hereſie, that although in this Period it made ſo great a buſtle in the Church, and prevail'd almoſt to the ſubverſion of the true Faith: Yet in a little time it was ſo far baffled by the Zeal and Vigour of the Orthodox, and deſerted by its own Profeſſors, that about the beginning of the next Period

(when the *Roman Empire* came to be deſtroyed, and the Church arrived at her *Earthly* ſtate) we find in Hiſtory very litte of it; and ſoon after, nothing. For indeed almoſt all Sects & Hereſies of the former times were ſwallowed up in that third Period, in the Antichriſtian Pride & Greatneſs, and Idolatries of the Church of Rome. And it is yet far more evident, that the Orthodox Faith concerning the ever bleſſed Trinity cannot be interpreted to be any of that *flood*, which the *Dragon caſt out of his mouth*: becauſe this was ſo far from being *ſwallowed up* in this Period, that it has ever ſince continued for above theſe thouſand years moſt zealouſly and univerſally profeſſed in the *Roman* Church.

But here alſo let us obſerve, that that *Wo* which at the firſt ſhifting of the Scene we find denounced againſt *the Inhabiters of the Earth, and of the Sea*, is now in part already come upon them. For though the Woman be yet perſecuted, & her Clergy Orthdox: yet is ſhe herſelf declining, and her Clergy waxen

Earthy,

Earthy, and the Waters round about her dangerously infected with the poyson of Heretical Opinions.

But from henceforth expect no more to see the Woman persecuted. For the Dragon having in these two attempts perceiv'd himself unable to effect his ends upon her by any sort of Persecution, is now about to try his artifice in deceiving her; and so prevails by this device that of a persecuted and afflicted Woman, he makes her *drunken with the blood of Saints*, and those, her own children too, a few, *a remnant of her* righteous *Seed*. For so it follows *ver.* 17. That *the Dragon* (upon this second unsuccesfulness of this attempt upon the Woman) *was wroth with her, and went to make war with the remnant of her seed, which keep the Commandments of God, and have the Testimony of Jesus Christ.*

The Dragon being *wroth with the Woman*, for having been too hard for him in those two attempts that he had lately made upon her by way of persecution, is now about to try another course, in-

tending to deceive her; & *to make war*, not any more *with her*, but with *the remnant of her seed*. For of this I must desire the Reader to take special notice, That so soon as *the Woman* is *fled into the Wilderness upon the Eagles Wings*, (that is, so soon as the *Roman* Empire ceased to be governed by a pair of Christian Emperours, and the *ten Horns* came to *receive power as Kings*, as we see in the very beginning of the next Persecution, described *Chap.* xiii, it being that *war* for which the *Dragon* is now preparing) *the Woman*, that is, the *Roman* Catholick Church, (as that word *Catholick* signifies the Generality of her Professours) ceaseth to be persecuted, as she had been all along before, & becomes the Dragon's friend: who through his kindness to her in setting her upon the *Roman* Beast, *Rev.* xvii, did easily perswade her to prevaricate in her Faith with God, to turn a great Idolatress, & to drink largely of the blood of Saints.

Wherefore I must needs impute it to some fatal instinct, that they of the Religion

ligion of the Church of *Rome* as it is generally profeſſed among them, have bin ſo very fond of this ill-boding name of *Roman Catholick*. For though this name were very honorable in the primitive times, and gave place to none even in the next declining Period, (for hitherto the Church of *Rome* had laboured under Perſecutions) Yet when ſhe once is come into the Wilderneſs, we find this Woman ſo aſtoniſhingly altered, that the name of *Heathen* is not more abominable than the name of *Roman-Catholick*. We need not therefore envy our preſent *Romaniſts* the honour which they challenge as peculiar to themſelves, of being *Catholick*; if, by our piety & ſincere preaching of the Word of God, we can but approve our ſelves to be of that holy *remnant of her Off-ſpring*, whom ſhe perſecutes for not conſenting with her, but reproving her Idolatries; that is, for being true Proteſtants in keeping the Commandments of God, *and having the Teſtimony of Jeſus Chriſt*.

This is ſo ſad a ſtory for poor Roman

Catholicks, that I profess I am exceeding sorry for them. But yet I see not any possibility of finding out a milder sense, or a more favourable construction of this Prophecy for them, without making the most incoherent non-sense of it in the world. For in the xvii *Chapter* of the *Revelation* we have *the Woman* described in her *Wilderness*-condition. And there the Angel has so plainly told us, that by the Woman is meant the City of *Rome*, that even *Bellarmin* himself, and many other the most celebrated Champions of the Roman Church, are forc'd to own it. But now that *Woman* in the Wilderness must be the same with this which *fled into the Wilderness*; & she which *fled into the Wilderness*, is the same with her who before *was cloathed with the Sun, and had the Moon under her feet, and upon her head a crown of twelve Stars*, who was persecuted by the *Dragon* both then, and in the time of her flying into the Wilderness: so that 'tis impossible to expound this *Woman* of the *Heathen* City of *Rome*, but only the *Church* of Christ within that City. Ne-

Neither will any *Romanist* find fault with me for ſpeaking ſo very honourably of the Church of *Rome*, as I have done throughout the firſt Period, which repreſents her *Clergie*, by the glorious Type of *Michael and his Angels*; nor will they blame me for that ſingular commendation of their Orthodoxy in the ſecond Period, while the *Woman* was *flying into the Wilderneſs* upon thoſe *two Wings* of the *great Eagle*: now therefore they muſt bear with me, while I ſpeak no worſe things, nor no other of her, after ſhe is come into the *Wilderneſs*, than what the Holy Spirit of Prophecy has in plain words declared and foretold concerning her.

But it may be ſhe is not yet arrived at her *Wilderneſs*-condition. And let them then that are of this opinion ſhew us who is meant by that *great red Dragon* with *ſeven Heads* crowned, & *ten Horns* uncrowned. Let them ſhew us plainly when that *perſecution* of the *Woman* ceaſed. Let them ſhew us who that Man-child was whom the *Woman brought forth*, and

who

who *was caught up to the Throne of God.* Let them us give a clear account of that *War* which was between *Michael and his Angels* on the one side, and the *Dragon and his Angels* on the other side: wherein the *Dragon* is said to *have been cast out to the Earth*, & *Michael and his Angels* to have overcome him *by the Blood of the Lamb, and by the word of their Testimony, and because they loved not their lives unto the death.* And let them further make it plain to us, what is meant by those *two wings* of the great *Eagle*, that were given to the *Woman* for the expediting of her flight into the Wilderness: and let them clear those other circumstances of the *second Period.*

And where as the Church of *Rome*, after she is come into the *Wilderness*, is represented there as sitting upon *Peoples*, and *Multitudes*, & *Nations*, and *Tongues*, or otherwise, as sitting upon the *Roman* Beast, or Kingdom under the seventh Head, or eighth King of *Rome*, and is there said to have been given to Idolatry, to have made all Nations drunk with her

her Idolatrous Cup, and her ſelf with the blood of Saints & Martys: Let them ſhew us if they can, either that the ſeventh and eighth King of *Rome*, & of the Roman Empire, is not yet come (for it is manifeſt that the ſixth was reigning in St. *John's* time;) or that the Church of *Rome* has not yet obtained that univerſal Empire which is attributed to her, *Rev.* xvii; that ſhe does not yet ſit upon thoſe *many Waters*, nor exerciſe authority over thoſe *ten Horns*, amongſt whom the *Roman* Empire was to be divided in the time of its ſeventh Head. Or that the Church of *Rome* is not yet *cloathed with Purple and Scarlet colour*, nor *decked with Gold, and precious Stones, and Pearls.* Or if that Church has not yet faln to *Idolatry*, and ſpread it far & near throughout the *Roman* Empire: or be not yet *drunken with the blood of Saints*, who has been the cauſe of ſo much bloodſhed in defence of her Religion (which all the World beſides herſelf proclaims to be *Idolatrous*) we may well expect to hear of them when it is likely that ſhe ſhall.

Or

Or if the Roman Empire be not yet divided into ten Kingdoms, and if those Kings have not yet given their *power & strength & kingdom* to the seventh Head or King of *Rome*, and of the *Roman* Empire, so that he now presides by a precarious right, derived from the favour of those Princes, and liable to be demanded when they please; it would be worth the hearing how these things can ever be more punctually fullfilled, then they seem to have already been.

Or lastly, if they shall persist that the Church of *Rome* is not yet come into the *Wilderness*; that is, arrived at her full Empire, her *Purple and her Scarlet colour*, her *Gold*, and her *Pearls*, and her *precious stones*, but is still persecuted by the *great red Dragon*, that has *seven Heads and ten Horns*, (that is, by the *Roman* Empire under some one or other of its Heads) & is yet weltring in her blood, crying, & pained & in great affliction, & has been so for more then sixteen Hundred years & therefore is at present in her *heavenly* state; or else that she is but declining yet

upon

upon the *two wings of the great Eagle*, & in the preſent *flood* of thoſe ſhe pleaſes to call *Hereticks* are caſt out after her by the *Dragon*, and are not rather of that *remnant* of her own children, that are perſecuted by her to the death, for *keeping the Commandments of God, and having the teſtimony of Jeſus Chriſt*: let them without any more ado, plainly and ſolidly, without fraud or guile, or any baſe unhandſome artifice, give us a clear account of all particulars, as they are related in this Prophecy, and applyed to the Church of *Rome*; adding withall a punctual refutation of that Expoſition we have given, and are giving of them; and demonſtrating the abſurdity and inconſiſtence of it, not with their prejudice, but with the text it ſelf, which we have undertaken to expound; and then, I ſhall have very little doubt, but that a *Roman Catholick* is a very worthy name, and ſuch as every Chriſtian ought to be ambitious of, and to endeavour after, as he tenders Truth, and Unity, and his own Salvation.

For

For let me add, that we who have departed from the Communion of the Church of *Rome*, (or, if you please, are driven out from her Communion) are not so unconcern'd in this Prophecy, as we generally would make our selves believe we are. Insomuch that many good and learned Men amongst us have seemed a little to discourage all attempts of looking into these mysterious secrets of the *Revelation*, and even to take a little pride in owning that they are not wise enough to comprehend them. From whence this mischief has ensued, that the unfolding of them has bin mostly left either to factious, or to injudicious persons, who being carried away with violent prejudices, or not having abilities answerable to their Zeal of finding out the Truth, have made but very little progress in the work.

But, I say, the Protestant Churches are not altogether unconcerned in this Propheſie. For as we have a great advantage of the Church of *Rome*, if she be come into the *Wilderness*: so if she

ſtill continue in her *Heavenly* ſtate, or be as yet but on the *Eagle's wings*, I cannot ſee how we that ſeparate from her Communion, can be juſtified in ſo doing. For if this *Woman* be the Church of *Rome* (which I take to be one of the moſt demonſtrable Truths that are contained in this, or any other Prophecy) let us but read thoſe paſſages that concern either her *Heavenly* or her *declining* ſtate, and we muſt needs perceive even from the letter of the Text, without the light of any Expoſition, that ſhe has throughout thoſe Periods the ſpecial condemnation of the Spirit of God. For ſhe is not only perſecuted by the *Dragon*, *who is that old Serpent*, *called the Devil and Satan*; but is alſo victorious over him in both thoſe Periods.

But if we could plainly ſhew that both thoſe Periods are abſolved, and the Church of *Rome* arrived at her *Wilderneſs*-condition; we ſhould produce the cleareſt juſtification of our Cauſe imaginable, and of our departure

ture from communion with her. For then we have the Spirit evidently bearing witneſs together with us, that ſhe is a great Idolatreſs, and a moſt deteſtable Perſecutrix of the Saints, that is, of that ſmall *remnant of her Seed*, whom God hath reſerved to himſelf out of that general Defection and Apoſtacy, which at that time was to be in the *Roman* Church.

But that we may not ſeem to give a ſlight account of this term, *The Remnant of her Seed*, the clearing whereof is of ſo much importance to the the right underſtanding of this Prophecy: let it be conſidered, that the *Woman*, and *her Seed* in general, and the *Reſt* or *Remnant of her Seed*, are three diſtinct and ſeveral things. Now in both the former Periods the Dragon had perſecuted the Woman herſelf, and all her Seed in general, that perſiſted in communion with her. But now that ſhe is come into the Wilderneſs, to be fed and nouriſhed *from the face of the Serpent*, though for that reaſon he be *wroth* with her; yet he intends not

to revenge himself upon her by making War with *her*, but only with *the Remnant of her Seed.*

Who then can be this *Remnant of her Seed?* First, it is evident that by the *Remnant of her Seed*, cannot be meant the *Woman* herself, for she must necessarily be distinguished from her *Seed*, much rather from the *Remnant of her seed.* Besides, we find the Woman, after she is come into the Wilderness, not persecuted, but so far from that, that she is making War herself against the Saints, and drunken with the blood of them.

Neither can we understand by this *Remnant of her Seed, her Seed in general*, namely those *her Younger Children*, which she was to be delivered of in the Wilderness, in opposition of *that elder Offspring* which she had brought forth in the two former Periods. For, as for the generality of her Children, after she is come into the Wilderness, they are manifestly declared to have run with her to the same excess of riot and impiety. For how can a more Catholick Apostacy

be described, than that whereof this Woman was to be the Author in the Wilderness, with whom it is said, That the *Kings of the Earth have committed fornication, and the Inhabiters of the Earth have been made drunk with the wine of her fornication; and that all nations had drunk of it.* Wherfore this *Remnant of her Seed* cannot be spoken of the *Generality of her Seed* that she was to bring forth in the Wilderness, because they generally took part with her in her Impieties: Whereas it is said of this *Remnant of her Seed*, with whom the Dragon is now preparing to make War, that they are such as *keep the Commandments of God, and have the Testimony of Jesus Christ.*

*Rev. xvii. 2. & xviii. 3.

It remains therefore, that by the *Remnant of the Woman's Seed*, should be *a few of her Children*, that she should bring forth in the Wilderness, who through the special Grace of God should be preserved pure from her corruptions; in opposition to those *many*, or if you please, that *Catholick party* of her Off-

spring

spring, who should hold Communion with her.

And this is the constant sence of this word *Remnant* throughout the Scripture, where it very frequently occurrs. For there, when any general Defection or Calamity is described, those whom it pleaseth God to save out of it, are very seldom otherwise expressed, than by a *Remnant*, or a *Residue*, or some word of like importance.

* *See* 2 King. xix. 4, 31. Nehem. i. 3. *And there are many other Texts to like purpose.*

When therefore it is said that the *Dragon was wroth with the Woman*, &c. The meaning is, that he was wroth with her, as having miss his designe upon her in two several Persecutions of *two* several sorts; the one by making War with her, when he had the State his friend, as in the time of the Heathen Emperours: the other by a flood of Heresies, in the next succeeding Period, when the State was turned to the Churches side, and therefore would not help the Dragon to make War against

her. But the Woman makes a ſhift to eſcape ſafe into the Wilderneſs out of both theſe Perſecutions: and this is that which makes the Dragon angry with her. But how does he revenge himſelf upon her? He does not *make War* againſt *Her*, becauſe the State continues friendly to her ſtill. Neither does he perſecute her by *Hereſie*: for he had found the unſucceſsfulneſs of that but juſt before. He therefore now intends to cozen her with a falſe Religion: not ſuch as ſhall be manifeſtly impious, like the Hereſies of the former Period: but ſuch as ſhall have in it a great ſhew of Piety and Devotion.

And finding the inclinations of her Clergy, that they were ſet on worldly things, he feeds their covetous and ambitious humor, and thereby betrays them into thoſe miſchiefs and impieties, for which we find the Woman ſo ſeverely reprehended in the following Period. So the Dragon having thus deceived her with a ſhew of Piety, and ingratiated himſelf with her by promoting

her

her worldly interest and advantage, renews his first attempt of making Warr even by the means of this deluded Woman herself, against that pious *Remnant of her Seed*, who keep *the Commandments of God, and have the Testimony of Jesus Christ*. And thus he makes the Woman much more miserable by his flatteries and delusions, than 'ere he could have done by violence and an open enmity.

Hence we may gather, that in the next Period, to wit, that of the Woman's *Earthy* state, or abode in the Wilderness, we shall meet with two sorts of Churches, an Apostatical or Idolatrous, and an Apostolical or pure Church. The Catholick Church is the Apostatically Idolatrous, the *Remnant of her Seed* Apostolically pure. And of this latter Church the Saints in general are described to be such as *keep the Commandments of God*; and the Clergy such as have *the Testimony of Jesus Christ*.

First, of the Saints in general, who are said to *keep the Commandments of God*; which phrase of *keeping the Commandments*

of God, is to be understood with a peculiar respect to the second Commandment, which forbids *Idolatry*. And the meaning is, that whereas the *Roman* Catholick Church, should Apostatize to Idolatry: this *Remnant of her Seed* should continue in the pure & uncorrupt Worship of the only living and true God, according to the Rule of his Commandments. To this purpose, it is observable that in the second Commandment, the reason annexed to the prohibition of *Idolatry*, is the *Jealousie* of God, who will punish the iniquities of them that hate him; but will shew mercy to them that love him and *keep his Commandments*. Which reasons being annexed peculiarly to the second Commandment, there is no doubt but God thereby intended to declare what a great account he make of the observance, or the non-observance of it. Insomuch that he make this Commandment a kind of test of our affection towards him; but esteeming of the *Breakers* of it, as if they *hated* him, but of the *Observers* of it, as of those that

that *love him, and keep his Commandments.* As if those that violated this one Commandment, had quite shaken off all duty and obedience towards God: but the Observers of it were his faithfull Servants, though possible in some other matters they might have their failings.

And it may not be unworthy to be observed, that the Spirit of Prophecy describing the Saints here with respect to the state of Christs Church *in the Wilderness*, may very well be thought to allude to that particular notion of *keeping the Commandments of God*, wherein *Moses* useth it to the Church of *Israel* in the *Wilderness*. And that not only in the second Commandment, (but agreeable thereunto) in many other passages of his Writings. As may be seen in *Deut.* vii, viii, &c. And in all those Places, not a few, where the *Keeping and Breaking the Covenant of God*, (which *Covenant* are his *Commandments*) are used with a particular Respect to the second Commandment. It being very rarely found that any Commandment is particularly

mentioned, and singled out from among the rest, but either it is the second Commandment only, or the second Commandment is one of them.

And this is the more observable, because that as the Church of *Israel* in the *Wilderness* turned to Idolatry, so was the *Christian* Church to do also. And therefore it is very likely, that as God in pressing his Commandments upon the *Israelites*, layes a Special Charge upon them for the Observation of the second Commandment: so in commending this holy *Remnant* of the Christian Churches Seed in the *Wilderness* for *keeping his Commandments*, he has a particular Respect to that Commandment, in breaking whereof the grand Apostacy of the Catholick Church should be most visible and notorious.

2ly. As for the *Clergy* of this small, contemptible, and persecuted, but yet pure Church of Christ, they are said to be such as *have the Testimony of Jesus Christ*; that is, who *testifie the Gospel of the Grace of God*, exhorting to keep the Com-

Commandments of God, and denouncing his Judgments against the Despisers of them. And here also there seems to be an allusion to *Moses's testifying* in the Wilderness against the Church of *Israel*; as you may see *Deut.* viii. 19. And it shall be (says *Moses* to them) *if thou do at all forget the Lord thy God, and walk after other Gods, and serve them, and worship them, I Testify against you this day, that ye shall surely perish.* And again, to leave them a lasting *Testimony* to indure to future ages, *Moses* gives them a Song from God, *Deut.* xxxi. 20, 21. which when they turned to other Gods, to serve them and to provoke God, and break his Covenant, *&c.* was to *testify against them as a Witness.*

And it is further more observable that these persons, who are here said to *have the Testimony of Jesus Christ*, are the same that in the foregoing Chapter (*Rev.* xi. 3, 6, 7, 10.) are called *Witnesses*, and their office is described to be *prophesying*, and reproving the corruptions of the times they lived in, and bearing *Testi-*

mony

mony against those Gentile Worshipers that profaned the Holy City; which *Holy City* is a Type that answers to the state of Christ's Church in the Wilderness. For whereas the Dragon is said to have gone *to make War with the Remnant* of the Woman's *Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ*; we must take notice that to this end the Dragon presently goes and gives his Power, and Seat, and great Authority to the Beast, who at that time was very opportunely rising *out of the Sea*, Rev. xiii. 1, 2. By this Beast therefore, who is now rising out of the Sea, he intends to make War with the Saints and Witnesses of the desolate *Remnant* of the Woman's Seed. And accordingly it is said of this Beast, at *ver.* 7, that *Power was given him to make War with the Saints*, &c. Which answers to the Dragon's going to make War with those that *keep the Commandments of God*. And in *Chap.* xi. we have a relation both of the Office of the Witnesses, and of the War which the Dra-

gon

[illegible] by the means of this Beast was to [illegible] against them. They are called [illegible] *Witnesses*, to denote their paucity [illegible] respect of those Idolaters, whom they [illegible] against, who were the far [illegible] number; and withal to denote [illegible] validity of their Testimony, because [illegible] *Witnesses* are sufficient. Of these [illegible] therefore it is said at [illegible] 7. that **when they* [illegible] *be about to finish* [illegible] *Testimony*, the [illegible] that ‖ *ascendeth* [illegible] *of the Abyss* (or Sea) *shall make War* [illegible] *them, &c.*

* ὅταν τελέσωσι.

‖ ἐκ τῆς αβύσσου.

Now that these *two Witnesses* are the [illegible] with those that have the *Testimony* [illegible] *Jesus Christ*, and consequently some [illegible] the *Remnant* of the Woman's *Seed* [illegible] we are speaking of, may appear; 1. In that the Dragon is said to have [illegible] to make War with them, *Rev.* xii. 17; and we find he does so, *Rev.* xi. 7, by that Beast which ascendeth out of the Abyss, to whom for that end the Dragon had given *his Power, and Seat, and great Authority.*

2. In

2. In that these *Witnesses* are called *Prophets*, and their Office said to be *Prophesying*. Which answers directly to their *having the Testimony of Jesus Christ*. For the *Testimony of Jesus Christ* is the Spirit of *Prophecy*, Rev. xix. 10.

3. The time agrees exactly to this Interpretation. For the Dragon went to make War with those that *have the Testimony of Jesus Christ*, at the time of the Woman's getting into the Wilderness; that is, at the beginning of the Apostatical and Idolatrous Times of the Church, when the Church, which is the City of God, began to be prophaned with False Worship. And in this Time also it was that the two Witnesses began to prophesie, *Rev.* xi, about the beginning.

4. It is manifest that the pure Church of God was to be preserved in the *Remnant* of the Woman's Seed throughout the whole duration of her Apostacy in the Wilderness, (or else there would be none for the Dragon to make War with, neither would God have

have any true Church at all in the *Ro-*
man Empire, which is the ſubject of this
Prophecy.) Wherefore they that *have*
the Teſtimony of Jeſus Chriſt, are to
continue bearing witneſs, during all the
time of the Woman's Apoſtacy in the
Wilderneſs (for neither can we think
that Jeſus Chriſt would leave himſelf at
any time *without Witneſs* againſt theſe
Apoſtates). Now the time of the Wo-
man's continuing in the Wilderneſs,
is to be one thouſand two hundred
and threeſcore prophetical days; which
alſo anſwers expreſly to the time that
the *two Witneſſes* were to propheſie,
Rev. xiii. 3. As alſo the time of the Beaſt's
continuance, and of the Woman's Apo-
ſtacy, to the time of the treading down
of the holy City by the Gentiles, *Rev.*
xi. 2.

5. They that *have the Teſtimony of*
Jeſus Chriſt, are typified by thoſe *Angels*
to whom the miniſterial Works of
ſhewing and executing, or bringing
forth God's judgments upon the World, are
conſtantly aſſigned throughout this

Pro-

Prophecy. And thoſe *Angels* are the
the two Witneſſes, *Rev.* xi. Therefo
they that *have the Teſtimony of Jeſu*
Chriſt, are theſe *two Witneſſes*. The fo
mer part of this Aſſertion I prove tha
When St. *John went to fall at the Fee*
one of thoſe Angels, *Rev.* xix. 10. t
Angel told him that he was *St. John*
fellow-Servant, and one of his Brethre
that have the Teſtimony of Jeſus Chri
(that is, not a real incorporial An
but a *Brother* of *St. John's*, as well
a fellow Servant;) for *the Teſtimony*
Jeſus is the Spirit of Prophecy.
which things exactly agree to the tw
Witneſſes, who were Prophets to
Now ſuch as that Angel was, ſuch we
the reſt; there being no difference
all inſinuated between them. The
therefore were that Angel's fellow-Ser
vants, and Brethren, as he was St. John
And they had the Teſtimony of Je
too, for they alſo are Prophetical
Miniſterial Angels.

Now that theſe Angels are the tw
Witneſſes, I prove by fourteen of them

seven that sound the seven Trumpets, *Rev.* viii, ix, xi; and seven that pour out the seven Vials, *Rev.* xvi. For of the two Witnesses it is said (Rev. xi. 6.) that *they have Power over Waters, to turn them into Blood, and to smite the Earth with all Plagues as often as they will.* Which agrees most exactly with the Office of those Angels that sound the Trumpets, and pour out the Vials: for they do nothing else with their Vials, and their Trumpets, but smite the Earth with *Plagues*, and *turn the Waters into Blood.* These Angels then having the Testimony of Jesus, and being the two Witnesses: it follows that they which have the Testimony of Jesus Christ, are the two Witnesses. And that they are all of them Ministers of the Gospel, appears, not only from their Testifying, which is the proper Act of the Ministerial Function; but in that it was the Priest's Office to blow with the Trumpet, *Josh.* vi. 4, to which the seven Angels with seven Trumpets are a plain Allusion; and in that those seven Angels, which

which pour out the Vials of God's wrath (to turn the Waters into Blood and smite the Earth with Plagues) are described *Chap.* xv. 6. as coming out of the *Temple of the Tabernacle of the Testimony* (whither none but the Priests might enter) *cloathed with pure and white Linnen* (which was the Priestly Cloathing,) and *having their Breasts girded with Golden Girdles* (the Priestly Ornament.)

Hence therefore we may certainly conclude, so far as any light can be had from comparing the Circumstances of this Prophecy, That the *two Witnesses Rev.* xi, are the same with these that are of the *Remnant of the Woman's Seed, and have the Testimony of Jesus Christ.* It is therefore a meer fancy of *Bellarmine*, and without any solid foundation in this Prophecy, that *the two Witnesses* are *Enoch* and *Elias*, who shall come in their Bodies to propheſie against Antichrist. For how can these be said to be of the *Remnant* of the Christian Churches seed? And thus much of the Exposition of the second Period.

Now

Now according to this Exposition, I shall subjoyn this following Paraphrase.

REV. XII.

Verse 12. — Wo to the Inhabiters of *Rome*, and to the Nations subject to the *Roman* Jurisdiction, (which from henceforth for your degeneracy may well be likened to *the Inhabiters of the Earth, and of the Sea*, in comparison of that *Heavenly* purity of your Fathers of the first Period:) for the Devil being vanquished by those Primitive Heaven-ly Christians, is come down to you, having great Wrath, as being sensible that he hath but a short time to deceive the World in, in respect of those thousands of years which he hath spent in that work already.

13. And when Satan saw that he was overcome by those Primitive Christians, he persecuted the Church of *Rome*, that had gotten a Christian Emperor.

14. And in this Period the *Roman* Em-

pire (whose Banner is an *Eagle*) came to be divided into two Empires, and to be governed by a pair of Christian Emperours; whose Favour proved prejudicial to the Church of *Rome*: For in their time, enjoying Rest from Heathen Persecutions, and great affluence of worldly Wealth and Honour, She began to decline to Superstition; and those good Emperours served her only as *two Wings of a great Eagle* to bear Her down from Her Primitive state of *Heavenly* Purity, to a Degenerate, and *Earthly* state; or (which is all one) to expedite her Flight from Her *Egyptian* Persecutors, under whom she lived a most pure and Heavenly Life, into such a state of Ease, and Safety, free and quiet Exercise of Religion, as the Children of *Israel* enjoyed in the *Wilderness*: for this is that State of things to which she is now hasting, and in which she is to be nourished with such things as her Soul lusteth after, for the space of three years (or years) and an half, that is, one thousand two hundred and threescore years,

from

from the open violence and perſecution of the Devil

15. And that old Serpent, ſeeing that the Church of *Rome* was ſo well guarded by the Power and favour of her Chriſtian Emperous, could not make War againſt her as before, but raiſed up a great abundance of *Hereticks* againſt her on every ſide, which for their abundance, their Impetuouſneſs, and the Poyſon, and Malignity of their Doctrines, may be compared to a *Flood of Water caſt out of the Serpent's mouth* after her, that he might cauſe her to be *carryed away* with it.

16. But this Flood being poured out after the Church of *Rome*, who was as yet upon the Eagles Wings, did naturally deſcend unto the *Earth*, that is, the *Clergy* of the *Roman* Church, who were faln ſooner to the Earth then the Church her ſelf; who being Earthly-minded, Covetous, and Ambitious, but yet continuing Orthodox in the Faith, did help the Church, and by their wiſe, Judicious management of thoſe Contro-

versies in Religion, and Authoritative Decision and Condemnation of them, did (as it were) *swallow up* this Flood, that the Serpent had cast out of his Mouth, and quell the Tumults he had stirred up against their Church.

17. And the Serpent being thus a second time defeated in his Project, was wroth with the Church of *Rome*, and intending to make another Experiment upon her, by deceiving her, and her Children into Superstition and Idolatry, under a fair shew of Kindness, and pretence of Piety, went to make War with *the Remnant of her Seed*, whom God should mercifully preserve from that Catholick Defection, who *keep the Commandments of God*, persisting in his Pure Worship, and have the *Testimony of Jesus Christ*, teaching all men to observe the Commandmens of God, and warning those Apostate-Gentile-Christians to abstain from Idols.

And thus much of the second Period, which gives us an account of the Woman's Aiery or declining state. We come

now

now to the third and last Period, which concerns her Earthly, Eremitical, or Degenerate State.

CHAP. III.

An Exposition of Rev. xiii, *to* vers. 11; *And therein of the* Earthy *and degenerate state of the* Roman Catholick Church *under the* ten Horns, *which were to* receive Power as Kings, *together with that* Eighth King of *Rome* (viz. *the* Roman Bishops,) *and to* give their Power, and Strength, and Kingdom *to him for the persecuting o the Saints. And because those* Bishops *came hereby to be possest of a* twofold *Power*, viz. *a* Secular *Power*, *as the* Favourits *of those* ten Kings; *and an* Ecclesiastical, *as the pretended* Vicars *of Christ*, *and* Successors *of St.* Peter. *This thirteenth Chapter begins*

with their Secular *Power, and to the Exposition of it is subjoyned a Paraphrase.*

WE have followed *the Woman* into *the Wilderness*, let us now see what becomes of her there; what becomes of her *Clergy*, who in the first Period were typified by *Michael and his Angels*; in the second, by the *Earth*: what becomes of the *Civil State* of the *Roman* Empire, whose *Emperors* in the first Period were typified by *the Dragon, an Adversary*; and in the second by *two Wings of a great Eygle*, and represented as a *Friend* to the Woman, being said to have bin *given* to her: and lastly, how, and by what means the Dragon manages that War, which, upon his defeat in the second Period, he went to make with that holy *Remnant* of the Woman's *Seed*, which keep the Commandments of God, and have the Testimony of Jesus Christ.

Of all these things we have an exact account in the xviith and xiiith Chap-

Chapters. Where the Woman is repreſented as a great Idolatreſs and a cruel Perſecutrix of the Saints; her Clergy ſitting at the Helm of the *Roman* Empire, and having ſupream Authority therein, by the favour of thoſe ten Kings among whom that Empire came to be divided at the Woman's entering into the Wilderneſs; and by the means of theſe ten Kings, headed by the *Roman* Biſhops, the *Dragon* went to *make* that *War* againſt that *Remnant* of the Woman's Seed. For of theſe ten Kings the Angel tells us, *Rev.* xvii. 14. *that they ſhould make War with the Lamb Chriſt Jeſus*; that is, that they ſhould make War with him in his Saints.

And this is expreſſed more clearly of theſe ten Kings, who being united under the Headſhip of the *Roman* Biſhops, are called *the Beaſt that roſe up out of the Sea*, Rev. xiii. 1. of whom it is ſaid at ver. 7. that it was *given unto him to make War with the Saints*, that is, with thoſe that *keep the Commandments of God*, and

have the Testimony of Jesus Christ. And that this War was made with them by the *Dragon*, as the principal Author of it, appears from *ver.* 2. where it is said of this Beast, the more immediate instrument of it, that *the Dragon gave him his Power and Seat and great Authority.* Now therefore come we to the particular Explication of this xiii. Chapter.

Which xiiith Chapter containes a Description of two Beasts; the one ten-horned; the other two-horned. Of the ten-horned Beast, we have an account from *Ver.* 1. to *Ver.* 11. in these words.

Rev. xiii.

1. *And I stood upon the Sand of the Sea, and saw a Beast rise up out of the Sea, having seven Heads, and ten Horns, and upon his Horns ten Crowns, and upon his Heads the name of Blasphemy.*

2. *And the Beast which I saw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the*

Mouth

Mouth of a Lion: and the Dragon gave him his Power, and his Seat, and great Authority.

3. And I saw one of his Heads, as it were wounded to Death; and his deadly Wound was healed: and all the World wondred after the Beast.

4. And they worshipped the Dragon which gave Power unto the Beast: and they worshipped the Beast, saying, Who is like unto the Beast? who is able to make War with him?

5. And there was given unto him a Mouth speaking great things, and Blasphemies; and Power was given unto him to continue forty and two Months.

6. And he opened his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.

7. And it was given unto Him to make War with the Saints, and to overcome them: and Power was given him over all Kindreds, and Tongues, and Nations.

8. And all that dwell upon the Earth shall worship Him, whose names are not written

written in the Book of Life of the Lamb slain from the foundation of the World.

9. *If any man have an Ear, let him hear.*

10. *He that leadeth into Captivity, shall go into Captivity: He that killeth with the Sword, must be killed with the Sword. Here is the Patience and Faith of the Saints.*

This ten-horned Beast which is here described in these ten Verses, is the same with that whereof the Angel tells us in the seventeenth Chapter. For there (as hath bin said) he is foretold of under his last Head, together with whom the ten Horns were to receive Power as Kings. In token of which they are here represented with *ten Crowns* upon them. Which evidently shews that the Beast is here set forth under his last Head; there being no Reason to be given why the ten Horns were seen *without* Crowns, *Chap.* xii. 3, and here *with* Crowns; but only that in the Dragon's time, (i.e. the Heathen *Roman* Emperours, who were the sixth Head) these *ten Horns* had *received no Kingdom*, as the Angel tells us of them *Rev.* xvii. 12.

but

together with the seventh Head they were to *receive Power as Kings*; and therefore under this seventh Head (i. e. the *Roman* Bishop) is this seven-headed and ten-horned Beast exhibited in the Chapter we have now to deal with.

And here it is to be observed, that so soon as ever *the two Wings of the great Eagle* are gone off the Stage, the ten-horned Beast comes on again, having his Horns now crowned. Which should intimate to us, that from the Dissolution of the *Roman* Empire, (the *Roman* Emperours being *one* of the *Wings*, which when broken off, the *other* is unserviceable) We are to compute the Reign of the last King or Head of the blasphemous Beast. And that is, from about the Year four Hundred fifty two, as I conceive, but let the Reader use his own Judgment.

Thus then one Wing being broken off, and consequently the other not being able of it self to bear the Woman up above the ground, we must imagin that

that the *great Eagle*, which received her out of *Heaven*, has fairly now by this time set her down upon *the Earth*. And in this Posture, the Woman sitting on the Earth upon *seven Mountains*; and *the Peoples, Nations, Multitudes and Tongues* belonging to the *Roman* Jurisdiction, being circumfus'd like Waters round about her, we must conceive the Vision to be now presented to *St. John*. And thus we have those *Inhabiters of the Earth and of the Sea* compleated, against whom that *Wo* was predenounced, *Chap.* xii. 12, as hath been shewed before upon the Place: for the inhabitants of *the Woman* herself sitting upon *seven Mountains*, are the *Inhabiters of the Earth*; and the *Nations* subject to the *Roman* Jurisdiction, *the Inhabiters of the Sea*.

St. John then, standing upon the Sand (or shore) of the Sea, in a place of convenient Prospect to behold the Rise of these two Beasts described in this xiiith Chapter, observes one of them (*viz.* the ten-horned) to arise up out of the *Sea*.

Ver. 1.

Ver. 1. and the other (*Viz.* the two-horned) to come up out of *the Earth*, *ver.* 11. The meaning of which is plainly this; That he saw the *Roman* Empire, which before was governed by a pair of Emperours, divided now into ten Kingdoms, ten Kings arising in the *Roman* Territories, and that he saw another King arising out of *Rome* it self. Of which other King it is said, *ver.* 11, 12. *that he had two Horns like the Lamb's, but that he spake like the Dragon*; and also *that he exerciseth all the Power of the first* (ten-horned) *Beast before him*. By which words, as it is plainly signified, that this latter King should reign altogether with the former; so it is not obscurely hinted to us, that though he carried on *the Dragon's* work, yet should he hold some near resemblance outwardly to the *Lamb* Christ Jesus. Which exactly agrees with that which hath bin shewed before out of the xviith Chapter, where *the Bishops of Rome* have the ill hap to fall out to be *the last Head* and *King* of that *seven-headed* and *ten-horned Beast*. To whom also

also *the ten Horns* were to *give their Power, and Strength and Kingdom*, Rev. xvii. 13, 17. according as it is here unluckily said of this two-horned Beast to like purpose, That *he exerciseth all the Power of the first* (ten-horned) *Beast.* which is signified that this *two-horned* Beast should be the *Head* and *Primum mobile* of the first *ten-horned.* So that each *Horn* or *King* of the ten-horned Beast, is supream Lord in his respective Kingdom; and the two-horned Beast (by the Benevolence of those ten Kings) Lord Paramount, extending his Dominion over all.

In this third Period then there were to be two Supream Lords in each Kingdom of the *Roman* Empire: the Bishop of *Rome* in all; and each of the ten Kings in his respective Kingdom. And though this might seem strange to those that have not seen the things that we have seen: yet now the Romanists have made it out so clearly to us, that there are few but can unriddle it. For each of the ten Kings within his own Territories,

nies, is Supream in meerly *Temporal* Affairs: and the *King* that has *two Horns like the Lamb*, in *Spirituals*; yea, and in *Temporals too, in ordine ad Spiritualia*, so far as *Spirituals* things are interwoven, and concern'd in *Temporals*. And this is the Reason that we have two two Beasts or Kings described in this Period: the first whereof (*viz.* the *two-horned*) we may call the *Secular* Beast; and the other (if you please) the *Ecclesiastical*. And yet notwithstanding, as to the business of Religion, (which is the principal concern of this Prophecy) there is in effect but one Beast: since it is said of the *two-horned* Beast, that he *exerciseth all the Power* (and consequently is *the Head*) of the *ten-horned* Secular Beast.

But if the xiiith and xviith Chapters, set forth the same Beast to us (as was said before) how comes it to pass, that we find a *Woman* sitting upon the Beast *Chap.* xviith, but none in the xiiith? Answer; that the *Woman* or *City*, *Chap.* xvii, (out of which the seven Heads

were

were partly risen, and partly afterward to arise,) is answerable to the *Earth* in the xviith *Chapter*, which is the place where the Woman was set down by the *Roman* Eagle, that had wafted her from *Heaven*. And since the Woman's *sitting* on the Beast, is nothing but an Indiction of her being *the Imperial Seat*: it is exactly answered in the xviith *Chapter*, *ver.* 11, 12, where it is said that out of *the Earth* arose that Beast with *two Horns like the Lamb's*, who *exercised all the Power of the first* (i. e. presided over the ten-horned) *Beast*.

And to this purpose it is further to be observable, that *St. John* had seen the Vision of the xviith *Chapter* before. For the Angel calls him there (*ver.* 1, 2,) to a sight which he was very well acquainted with, *Come hither* (saies he) *and I will shew thee the Judgment of* τῆς πόρνης τῆς μεγάλης, ἡ καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν, *of the great Whore that sitteth upon many Waters*. Where the so often Repetition of the Prepositive Article, shews that *great Whore*, and those

those *many Waters* to have been exhibited before in some of the precedent Visions to the Prophet. And where can that more probably be thought to have bin done than in this thirteenth Chapter? And we shall make but little Question of it, if we consider, That the Angel in *Chap.* xvii, having called *St. John* to see *the Judgment of the great Whore that sitteth upon many Waters*, shews him *a Woman sitting on a seven-headed and ten-horned Beast*, viz. the Beast described in this xiii Chapter, which he had seen to have risen *out of the Sea*. This Vision therefore of the xiiith Chapter is in effect the same with that of the xvii. And as it is there said, *ver.* 3, that the Beast was *full of names of Blasphemy*: so here at *ver.* 1, he is said to have had *upon his Heads a Name of Blasphemy*, and a little after, to have *opened his Mouth in Blasphemy against God*.

But the great question here will be, what Kind of *Blasphemy* is here spoken of? I answer; It is *Idolatry*. For no other Sort of Blasphemy has bin common to

all the *Heads* of the Beast, but this. To which we may add, That the great fault of these ten Kings is said, in several Places of the Revelation, to be Idolatry. As *Rev.* xvii. 2. *With whom* the Kings *of the Earth have committed Fornication*, &c. And *Rev.* xviii. 3. For *all* Nations *have drunk of the Wine of the Wrath of Her* Fornication, *and the* Kings *of the Earth have committed* Fornication *with Her*, &c. And the same again at *ver.* 9. *The* Kings *of the Earth, who have committed* Fornication *with her*, &c. So also *Chap.* xiv. 8. *Babylon is fain, because she made* all Nations *drink of the Wine of the Wrath of her* Fornication. Nor can I find any other *Blasphemy* laid to the Charge of these *Kings*, or these *Nations*, throughout the *Revelation*, but only that of Spiritual Fornication, or Idolatry. Certainly, if they had bin guilty of any other *Blasphemy*, we should have had some mention of it, in some or one of those many Places, where the Spirit seems on purpose to draw up his Indictment against that *Great Babylon*, and

and the *Nations* that were in League with Her, to ſhew the equity of the Judgments which God had purpoſed to inflict upon them. And on the other ſide, if by this their *Blaſphemy* in this xiiith Chapter, were not meant *Idolatry*, how ſhould it come to paſs that we ſhould have no mention here of their *Idolatry*, where the Spirit ſeems on purpoſe to characterize their Apoſtacy. For it is evident from this xiiith Chapter, that the great Apoſtacy of theſe Nations ſhould conſiſt in Blaſphemy: whereas in all the other paſſages of this Prophecy, it is expreſt by *Fornication* or Idolatry. Till therefore it can manifeſtly be proved, that the Spirit hath any where charged them with ſome other ſort of *Blaſphemy*, we muſt expound this *Blaſphemy* of the xiiith *Chapter* to be meant of their *Idolatry*. And it is moſt unqueſtionable, that the Notion of *Blaſphemy* is generally taken in ſo large a ſenſe in *Scripture* that it will eaſily admit of this Interpretation we have given of it.

Lastly, it will be no hard Matter to demonstrate what were the very Words and Syllables of that *Name of Blasphemy* which were written on the *last Head* of this *Blasphemous* Beast. For under his last Head He is set forth to us both in this xiiith *Chapter*, and in the xviith also. Now in the xviith *Chapter*, the *Woman* sitting upon the *Beast* under his last Head, is said to have had upon Her *Fore-Head a Name written, MYSTERY, BABYLON THE GREAT*, &c. This is the Name which was seen upon the last Head of this ten-horned *Beast*. For the Head of the *Woman* and the Head of the *Beast* are all one: The same King being supream both in the *Woman*, and the *Beast*; that is, both in the *Imperial City*, the *Territories* of the Empire. But now if this were the *Name of Blasphemy*, that was seen upon the *Beast's* Head, it is certain that his *Blasphemy* was Idolatry.

And further from this *Name of Blasphemy* may partly be demonstrated *what kind*

kind of Idol-Worſhip this Beaſt ſhould Patronize. For ſince the firſt Word of his *Name* is *MYSTERY*, methinks here ſhould be ſome thing more intended by it, than only to let us know that his *Metropolis* ſhould be not the *Literal*, but a *Myſtical Babylon*; and his *Fornication*, *Spiritual:* for there are many other Circumſtances of the Prophecy which evince this clearly. I ſuppoſe therfore that by this *MYSTERY*, is chiefly meant, that the *Blaſphemy* and *Idolatry*, which this Beaſt ſhould introduce and propagate, ſhould be no common, downright, wilful, or affected *Blaſphemy*, but ſuch as is conſiſtent with a ſhew of Piety towards God; Such as requires no little Artifice to contrive, and is not eaſy to detect; no *groſs* but *ſubtile* Blaſphemy, and not unworthy of the *Roman* Name. All which methinks may very fitly be comprized, in that one Word the *Prophet* uſeth, if we ſhould call it a Kind of *Blaſphemy* or *Idolatry in a Myſtery*. But of this *Blaſphemy*, ſomething more hereafter at *ver.* 6. where

it is ſaid of him, That *he opened his Mouth in Blaſphemy againſt God, to blaſpheme his Name, his Tabernacle, and they that dwell in Heaven.*

In the mean time let us hear the deſcription of him, as to ſhape, and lineaments, which we have in *ver.* 2. where he is likened to *a Leopard*, that is, (as I conceive) the *Grecian* Monarchy, *Dan.* vii. 6, which of an intire Kingdom under *Alexander* the Great, became afterwards divided into four Kingdoms, under four ſeveral Heads or Kings. For ſo the *Roman* Kingdom alſo, which had been intire before, was now divided into ten ſmaller Kingdoms, under ten ſeveral Kings.

But as the Body of this Kingdom was *like the Leopard*, or the *Grecian* Kingdom, ſhattered in pieces as that Kingdom was: ſo in the Feet (the Inſtruments of Motion and Activity, and, in *Bears*, of preying and ſpoyling) it is ſaid to have bin *like a Bear*, that is, the *Perſian* Monarchy, *Dan.* vii. 5. For as the *Perſian* Kings would not engage in War, nor

nor enter upon any Action of great Moment, without conſulting of their *Magi*: ſo neither would theſe ten Kings that conſtitute the *Roman* Beaſt, under its ſeventh or laſt Head the *Pope*, without conſulting of their *Prieſts* & *Biſhops*. To which Purpoſe it is ſaid of the *Eccleſiaſtical Beaſt*, that had *two Horns like the Lamb*; that *he exerciſeth all the Power of the firſt Beaſt* (*viz.* the ſecular ten-horned Beaſt) before Him, *ver.* 12. Which ſhews the great influence that the Churchmen were to have upon the Civil State. Inſomuch that the Angel tells us of theſe Ten Kings, *Rev.* xvii. 13, 17. That *they ſhould give their Power, and Strength, and Kingdom to the Beaſt*; that is, to the ſeventh or laſt head of *Rome* and of the *Roman* Empire, which we have plainly ſhewn before to be the *Roman* Biſhops. And if we look upon theſe Kings as to their *making War againſt the Saints*, and ſetting up Idolatrous Worſhip, (which are the only things for which they are conſiderable in this place) it cannot be denied but that the

Civil State is wholly influenced by the Churchmen in them.

Lastly, *the Mouth* of this ten-horned Beast, was *like the Mouth of a Lion*, that is, in speaking, giving Commandments, making Laws, and the like, it resembled the *Assyrian* or *Babylonish* Monarchy, likened to a *Lion*, *Dan.* vii. 4. For as the Kings of *Babylon*, and particularly King *Nebuchadnezzar*, are infamous in holy Scripture for setting up Idolatrous Worship, and commanding those that refused to fall down before their Idols, to be burnt alive (as may be seen *Dan.* iii, in the case of *Shadrach*, *Meshach* and *Abednego*.) So this ten-horned Beast with a like brutish rage and cruelty should instantly command all *Heretricks*, that is, all opposers of his Idolatrous Edicts, to the fire and faggot. And therefore it is remarkably said of *Rome*, (the Metropolis of that Ecclesiastick Beast, *who exerciseth all the Power* of this ten-horned secular Beast, *Chap.* xiii. *ver.* 12;) that she was not only like *Babylon* in being the *Mother of Harlots*, but also

that

that she was *drunken with the Blood of Saints*, *Rev.* xvii. And of this ten-horned secular Beast himself it is said in this xiii *Chap. ver.* 7, That *it was given to him to make War with the Saints, and to overcome them.*

To this Beast who was like *the Leopard*, and his *Feet* like the *Bear's*, and his *Mouth* like the *Lion's*, the *Dragon gave his Power, and his Seat, and great Authority*, (as is said at *ver.* 2.) that is, he gave this Beast such Power and Authority of *making War against the Saints*, (for this is the *Power* that is said to have been given him, at *ver.* 7.) as the Roman Heathen Emperors, typified by *a great red Dragon*, Chap. xii. 3. had before him, together with their *Seat* Imperial too, the City of *Rome*. And thus the Dragon missing of his design in persecuting the Woman in his own shape before by Heathen Emperours, and afterwards in calling out a flood of waters after her under the Christian Emperours; is now about to try the utmost of his Skill, and persecute the Remnant of the Woman's Seed

Seed by this ten-horned Beast of gentle aspect, but no less impious and cruel qualities. For it is observed of the *Leopard, (whom this Beast resembled in all things but his *feet* and *mouth*) that he is a friend to all the Beasts, save only to the Dragon. And therefore the Dragon could not have found a fitter instument than this Beast to place upon his Throne, and with a feigned shew of friendship to abuse the Christian World. But hence we may perceive whose Deputy the head of this Beast is, (though he pretends a much more noble deputation, and is said at *ver.* 11, to have *two horns like the Lamb*) since we are here assured, that it was *the Dragon*, who *gave him his Power, and Seat, and great Authority.* But to proceed.

* Πανθήρ *dictus, quod omnium animalium amicus, excepto Dracone.*

In *ver.* 3 of this xiiith Chapter, St. *John* describes the manner how the sixth Head of the *Roman* Beast fell off, and the seventh succeeded in his stead. *I saw*, sayes he, *one of his heads as it were wounded*

to death, (which wound was given by a *Sword*, *ver.* 14.) that is, I saw sixth Head of the Beast, to wit, the Heathen Emperours, (for the five were faln off before) *as it were ded to death* by the *Sword* of the of God. For it is said, *Rev.* xii. 11. *Michael and his Angels overcame the gon, by the Word of their Testimony*, *Word is the Sword of the Spirit*, vi. 17. And thereupon succeeded Christian Emperours, who are typed *Head*, (because the *Heads* were all *demous*;) but have a Type peculi- themselves, *viz. two Wings of a Eagle*. Of whom we have the story, in the latter end of *Chap.* xii. Then therefore the Prophet comes in xiii, to describe the *Eighth King*, is the *seventh* or last *Head* of the *demous Beast*, he tells us, that he *saw of his Heads*, ὡς ἐσφαγμένην εἰς θάνατον, *were wounded to death*, meaning thereby that the Beast had before re- ved a mortal wound in one of his eads, *viz.* the sixth. According as it is said

ſaid of the *Lamb*, *Rev.* v. 6. *I ſaw the Lamb* (Chriſt Jeſus) ὡς ἐσφαγμένον, *as if he had been ſlain.* For the *Lamb* had really been *ſlain* before *St. John* ſaw him in that Viſion; and ſo had this *Beaſt* received a *mortal wound* in one of his Heads before *St. John* is here ſaid to have ſeen it *as it were wounded to death.* For it had been *wounded to death* at the time when the Chriſtian Emperours, thoſe *two Wings of the great Eagle*, came upon the ſtage: and ſo it continued during their ſhort reign, to wit, until the ten horns aroſe, and the Empire came to be divided into ten Kingdoms. So that the blaſphemous Roman Kingdom was like to have been utterly ruined, but that the wound was healed, by the Dragon's ſubſtituting another head, in whom the ſeveral Members of that blaſphemous Kingdom ſhould be once more united.

And hereupon it is ſaid, that *all the World wondred after the Beaſt.* Agreeably to that which is ſaid *Rev.* xvii. 8. that they *whoſe names were not written in the Book of Life*, ſhould *wonder* at him.

This

This *wondring* therefore was to be a
nder of *approbation*. And the meaning
that they *whose names were not written
the Book of Life* should *wonderfully ap-*
ve the Power and Practices of this
ast. And so indeed it follows (*Chap.*
. 4.) That *they worshipped the Dragon,*
ich *gave Power unto the Beast*, that is,
y not only submitted to the Beast's
ower (which they both might and
ght to do) but they complied with
m, and obeyed him in his *Impious E-*
cts, which proceeded from the *Dra-*
. And thus with wonderfull applause
y *worshipped the Beast, saying, Who is
e unto the Beast? Who is able to make
r with him?* (that is, Who of the
ints is able to make War with him?)
r the War here spoken of is *a War a-
nst the Saints*, it being said of this
ast at *ver.* 7. that *It was given to him to
ke War with the Saints, and to overcome
em; and Power was given him over all
indreds, and Tongues, and Nations.*
Which is, as if it had been said, that *Pow-*
was given him to persecute *the Saints*

over

over all the Nations of the *Roman* Empire, which was now subject to this ten horned Beast. And these Victories of the Beast over the Saints are here admired by his Worshippers *ver.* 4, who cry him up as if none were *like to him* nor any *able to make War with him.*

At *ver.* 5, it is said, That *there was given unto him a Mouth speaking great things, and Blasphemies,* (the chief of which *Blasphemies* and *great things*, amongst many others, were the commanding of Idol-worship, (which is the most real *Blasphemy* in the World) and of the extirpation of all opposers, whether private Persons, Kings, or Emperors, by Fire or Sword, or Deposition, or any other cruel, bloudy, insolent and Antichristian way;) and *Power was given unto him to continue forty and two Months.*

Concerning which *fourty and two Months* these two particulars must be cleared, First, that they are put to signify a *certain time*; and 2ly, that thereby is meant not Months of *Days*, but Months of *Years*. By which reckoning *forty and two*

two Months will make *One thousand two hundred and sixty Years*, allowing for every Month according to the usual estimate of thirty *Dayes*, as many *Years*. For so *two and forty times thirty Years*, will make *One thousand two hundred and sixty*.

1. That by this term of *forty and two Months*, is meant *a certain* definite *time*, may appear from these two Consideratiōns. First, because this time of *forty and two Months* is expressed so many several ways, all of them amounting to the very precise and definite time. For as here it is expressed by *forty two Months*: So *Dan.* xi. 2, 3. *these forty two Months* are varied by *One thousand two hundred and sixty Dayes*. And again, these *One thousand two hundred and sixty Dayes*, are varied *by a time, and times, and half a time*; (that is, *three Years and an half*, allowing to every year twelve months, and to every month thirty days) *Rev.* xii. 14. Now if by *forty two months* were meant a time *uncertain* and indefinite, it could not be so variously expressed.

For

For when *St. Peter* is said to have asked our Saviour whether he should forgive his Brother *until seven times*, and our Saviour answered him, *until seventy times seven*, *Mat.* xviii. 21, 22: as any man considering the circumstances of this Text, would think that by *seven* were meant a small *uncertain* number; and by *seventy times seven*, a great one: So if *seven* had been varied by *five* and *two*, by *four* and *three*, or by *six* and *one*, no man would have imagined, but that the *precise* and definite *septenary number* had been meant by it. So likewise, if *seventy times seven* had been otherwise expressed by *Four hundred and ninety*, and otherwise again by *ten times forty nine*, no man would have believed, but that the *certain* definite number of *seventy times seven* had been intended by it. If then we apply the same to our present case, where *forty two Months* are expressed by *One thousand two hundred and sixty Dayes*, and otherwise again by *Three Yeares and a half*, we may justly wonder if any man of but common rea-

son

ſon ſhould after to expound them of an *uncertain* time. But.

2ly. Thoſe *certain* numbers which in any language are put for *uncertain*, are uſually *round numbers*, as *ten*, *a hundred*, *a thouſand*, and the like; or elſe *catching* and *retorting* numbers, like that of our Saviour's *ſeventy times ſeven*, catching up and retorting upon *St. Peter's ſeven*; or elſe they are ſome *certain* numbers which by the peculiar uſe of any Language are *uncertainly* underſtood. But as for theſe numbers of *forty two*, *One thouſand two hundred and ſixty*, and *three and an half*, they are neither *round* numbers nor *retorting* numbers, neither are they any where uſed in the Greek or Hebrew, or any other Language that I know of, for *uncertain* numbers. But

3ly. If we conſider that one of theſe numbers is a *mixt* number, (*viz.* three *and an half*) compounded of a whole number and a fraction, we ſhall perceive a further reaſon yet, why they cannot be expounded in an *uncertain* ſenſe. For there is no reaſon to be given why any

fraction ſhould be added to a *whole* number, but only for the limiting and aſcertaining of its ſignification. Surely no language in *uncertain* numbers is ſo exact and punctual to a *fraction*. We conclude therefore, that by this number of *forty two months*, the time allotted for the continuance of this ten-horned Beaſt under the headſhip and ſupremacy of the *Roman* Biſhops, is the *certain*, definite, and limited term of *forty and two months*, *One thouſand two hundred and ſixty Dayes*, or *three Years and an half*.

And now there will remain but this Queſtion more to be decided, Whether theſe months, and years, and days, be meant of *common* months, and years, and days, or of *Prophetical*, that is, as *Prophets* ſometimes mean in holy Scripture; with whom 'tis no unuſual thing to ſpeak of *days* inſtead of *years*. For the reſolution of which Queſtion, I ſhall lay down this as an undoubted Truth, *That in any difficulties ariſing concerning this ten-horned Beaſt here ſpoken of, if they be capable of more good, allowable, Scripture*

ſenſes

senses than one, we are to guide our selves by the authority of the Angel, Rev. xvii. *and to choose that which is most agreeable to the interpretation of the* Beast, *which he has there given us.* Now that *dayes* in Scripture Prophecy are sometimes put to typify *years*, is evident from two remarkable Prophecies which we have to that purpose.

One is *Ezek.* iv. 4, 5, where the Prophet is commanded of God *to lie upon his left side,* and to lay the iniquities of the house of Israel upon it *three hundred and ninety dayes*, and God tells him, that *he has laid upon him the years of their iniquity*, according to the number of the *dayes*; that is, that he should bear the iniquity of the house of Israel as many *dayes*, as they should bear them *years*; or, that his bearing them *three hundred and ninety dayes*, should signify to the house of Israel that they should bear their own iniquity as many *years.*

And so again at *ver.* 6, the Prophet is commanded, that when he has accomplished the three hundred and ninety

dayes upon his *left* ſide, he ſhould lye again upon his *right* ſide, and *beare the iniquity of the houſe of Judah forty dayes*, and God tells him again, that *he has appointed him each day for a year*, that is, that each *day* of his bearing the iniquity of the houſe of *Judah*, ſhould ſignify to the houſe of *Judah*, that they ſhould bear their own iniquity a *year*; and ſo the Prophets *forty dayes* ſhould ſignify to them as *many years*. From whence we would infer no more then this, which any one may perceive to be the natural reſult of it, *viz.* That *yeares in Prophecy may be typified by dayes*, or, that each *day* of the continuance of the Type, may ſtand to ſignify *a year* in the accompliſhment. So that in our preſent caſe the *forty two months*, *three years and an half*, or *One thouſand two hundred and ſixty dayes* of the continuance of the Type, may ſignify as many *dayes of years*, *and months of years*, and *years of years* in the accompliſhment.

Another like inſtance we have in *Dan.* ix. 24. where *ſeventy weeks* in the Prophecy,

Prophecy, are confeſſedly put for *ſeventy weeks of years*, (or ſeventy times ſeven years) in the accompliſhment, each *day* of the week repreſenting a *Year*, And though *Bellarmin* * tells us that *Dayes* are not here put for *Years*, because in Hebrew the word *Schabuahh* ſignifying a *Week*, is derived from *Schebahh* ſignifying *ſeven*, and therefore may ſignify *ſeven Years* as well as *ſeven Days*, ſo that *Dayes* are not here put for *Years*, nor *Weeks of Dayes* for *Weeks of Years*, but only *Schabuahh* a *Week* derived from *Schebahh ſeven*, is ſet to ſignify *ſeven Years*.

* *De Rom. Pont. Lib.* 3. *Chap.* 8.

But to this we reply, that the ſignification of Words is not wholly to be determined from their *Etymologie* or derivation, but from their *uſe*; as might be ſhewn, if need were, from many hundreds of inſtances. We ſhall therefore content our ſelves with only one at preſent, which is the moſt appoſite that I can think of to this purpoſe. For in the

Greek Language the word, ἑβδομὰς, not only comes from a word that signifies *seven*, but does it self also signify the septenary number, as μονὰς signifies an *unite*, and δεκὰς the number ten. But when this word ἑβδομὰς is applyed to *time*, it never signifies *seven Hours*, or *seven Weeks*, or *seven Months*, or *seven Years*, but always *seven Dayes*, as if it were constantly written out at length ἑβδομὰς ἡμερῶν, or *seven Dayes*.

The like we say therefore of the Hebrew word Shabuahh, which though it comes from a word which signifies *seven*, yet being put absolutely (as here it is) without any other word to determin its signification otherwise, is constantly throughout the Bible understood of *seven Dayes*. And therefore when *Daniel's seventy Weeks*, are put to signify *seventy Weeks of Years*, we may certainly conclude from the constant and perpetual use of the Hebrew word, that *Weeks of Dayes* (for so the word put absolutely does always signifie) are put for *Weeks of Years*, and consequently that

Dayes

Days are put for *Years*.

And whereas the Cardinal to ſtrengthen his argument, obſerves that in *Lev.* xxv. there is mention of *Weeks of Years*, but no where of *Dayes of Years*, or *Months of Years*; becauſe the Hebrew word for *Week* being derived from a word that ſignifies *ſeven*, may be applyed to *ſeven Years* as well as *ſeven Dayes*; but there is not the ſame reaſon why the other words for *Days and Months* ſhould be ſo uſed.

But to this we anſwer, that if the Cardinal could have produced any place of Scripture, where the Hebrew word for *Week*, put abſolutely, had ſignified a *Week of Years*, he had then done his buſineſs. For thence it would have followed, that the word put abſolutely might have ſignified either *a Week of Dayes*, or a *Week of Years*, according to the circumſtances of the place wherein it were uſed. But inſtead of that he hath produced a place, not where *a Week* put abſolutely doth ſignify a *Week of Years*, (which is the caſe in *Daniel's Weeks*)

but where *a Week of Years* does ſignify *a Week of Years*. Whence we return his argument from *Lev.* xxv, upon himſelf; for if the Hebrew word for *Week* does alwayes ſignify a *Week of Dayes*, but only where the ſignification of it is determined by the addition of *Years*, or ſome ſuch other word, then muſt the *Weeks* of *Daniel* alſo, ſince they are ſet abſolutely without any ſuch addition, be put to ſignify *Weeks of Days*.

Which alſo may be further cleared from this conſideration, *viz.* That a *Week* in Hebrew is never expreſſed by *a Week of dayes*, although a *Week of dayes* be always meant by it, but when they would expreſs a *Week of Years*, they ſpeak it out at length *a Week of Years*. Whence it appeares, that by a *week* put abſolutely they mean a *week of days*, as certainly as if it were expreſt at length a *week of days*. Hence therefore we conclude from the conſtant and perpetual uſe of the word in holy Scripture without any exception, that by *Daniels ſeventy weeks* are meant *ad literam*, *ſeventy weeks*

of

dayes. But since this Prophecy cannot be expounded but of *weeks of Years*, we hence conclude, that literal or *common weeks* are used for another sort of Weeks, which we may call *Prophetical*, or, that *weeks of dayes*, are used in Prophecy for *weeks of years*, and consequently that *dayes* are put for *years*.

And for all that * *Bellarmin* saith concerning a *month*, that we never read of a *month of years*, because a *month* in Hebrew is not derived from a word of number, but is denominated from the course of the *Moon*, which she absolves in thirty Dayes, yet by his favour, as a *Month* put absolutely does (as himself confesseth) signifie the space of thirty *dayes*, so with the addition of *years*, a *Month of years* would signifie *thirty years*, as well as a *week of years* would signifie *seven years*. So that, *weeks* in Prophecy are put for *weeks of years*, which otherwhere do never signify but *weeks of dayes*. So *Months*, which otherwhere are never used but for *Months of dayes*, may yet in Prophecy

* *Ibidem.*

phecy be interpreted of *Months of years.*

And as for what * he ad-

* *Ibidem.* deth concerning *a day*, that

in *Ezek.* iv, where it is said, *I have appointed thee a day for a year*, &c. by *Days ad literam* are not meant *years*, *because then the Prophet being commanded to sleep* (so *Bellarmin* expounds the word, though I cannot see what he should do with meat and drink, which he was commanded to take to him, *ver.* 9, if he had been to sleep all the time, but let that pass.) The Prophet (says he) being commanded to sleep upon his left side *three hundred and ninety days*, must have slept *three hundred and ninety years.* This seems to me a very senseless Observation. For we do not say, that by these *dayes ad literam*, are meant *years*, but that by *days* in the *Type*, are meant *years* in the *accomplishment*, or, that by *Ezekiel's* three hundred and ninety *days*, are meant the house of *Israels* three hundred and ninety *years*. And even the Cardinal himself confesseth as much as we would have, and as much as we need desire, *viz.* that

days

are there taken for very *dayes*, but
said to be appointed for *years*, be-
cause those three hundred & ninety *days*
Ezekiel's sleeping, were a sign of *God's*
sleeping three hundred & ninety *years*,
which he bare with the sins of the *Is-*
raelites. And so we say, that those three
hundred and ninety *days*, were a *Type*
of three hundred and ninety *years*.
And we need no more for our pur-
pose; for from hence it will follow, that
one thousand two hundred and six-
ty *dayes* may be set to typify as many
years; and consequently, that our two
and forty *months*, which are made of
just *dayes*, may be set to typify *months*
of *years*; and lastly, that the *three years*
and an half, which are made of the same
months and *dayes*, may be set to typify
years of *years*. For our inference herein
is very clear and obvious, *viz.* That if
a word that properly signifies the space
of one *day*, may in Propheey be used to
signify *a year*; and the word that pro-
perly signifies the space of *seven days*,
may be put to typify the space of *seven*
years;

years; then may the word that properly ſignifies the ſpace of *thirty dayes*, be uſed in like caſe to typifie *thirty years*; and that which properly ſignifies the ſpace of *three hundred and ſixty dayes*, to typifie as many *years*. Such as the *days* may be, ſuch alſo may be the *Weeks*, and *months*, and *years* that are compounded of them. If therefore a *day* may typifie a *year*, a *week* may typifie ſeven *years*, a *month* thirty *years*, and a *year* 360 *years*.

The *Cardinal* therefore, is a meer trifler, when he diſſembles his own knowledge, and makes as though he could not tell how *Daniel's time, times, and half a time* (Chap. vii. 25.) can be accommodated to *one thouſand two hundred and ſixty years*. * *Ibidem.* (ſays he) *by a time muſt doubtleſs be meant ſome one number; as one day, one week, one month, one year, one Luſtrum, one Jubilee, one Age, one Millenarium: but if we take one Millenarium, then will Antichriſt be to reign three thouſand and ſix hundred years; if we take one Age, the time of Antichriſt will be three hundred and fifty*

years; and the same appears concerning Jubilee, &c. Thus he breaks off his course abruptly, meaning that neither *Jubile*, nor *one Year*, nor any other the *ones* he mentions, if we take *three an half* of them, will make that sum *one thousand two hundred and sixty*, which we contend for.

But he might have remembred what had told us a little before, *viz. That years and an half, make just two and months, and that one thousand two dred and sixty dayes will make the same*. Since therefore he hath so liberally en us our choice of *Days* or *Weeks* or *nths*, or *Years*, or *Lustrum's*, or *Ju-*, or *Ages*, or *Millenarium's*, we say by a *time*, *times and half a time*, are nt *three years and a halfe*, making by own confession the just sum of *one sand two hundred and sixty dayes*. hen (as we have proved already, and self hath acknowledged) by a *day* may typified a *year*, then by *three years an half*, or, *one thousand two hundred sixty days*, may be typified *one thou-*

sand

ſand two hundred and ſixty years. And thus may that great *Myſtery* be unfolded, which *Bellarmin* pretends he could not underſtand, and ſo hath put us to this trouble of demonſtrating ſo plain a thing, *viz.* How the ſum of *one thouſand two hundred and ſixty years* may be accommodated to *Daniel's time, times and half a time.*

But he further urges concerning these *three years and an half, forty two months* or *one thouſand two hundred and ſixty dayes*, that thereby can be meant no more than *common years, months, & dayes*, becauſe it is ſaid with reſpect to them, *Rev.* xii. 12, that *the Devil is come down having great wrath, as knowing that he hath but a ſhort time.* If then by *three years and an half* be meant but a *ſhort time*, they cannot be expounded to typify *one thouſand two hundred and ſixty years* (which is a very long time) but *one thouſand two hundred and ſixty common dayes.* But here alſo the *Cardinal* ſhould have put on his conſidering cap again. For all quantities of time, or of any o-

ther

ther thing, are ſmall or great, ſhort or
ong reſpectively, according to the grea-
er or ſmaller quantities that they are
ompared with, and for many other
onſiderations. For even three Years
nd an half may be accounted a long
me in compariſon of half a Year; and
gain, even halfe a Year would be
thought a long time by him that ſhould
e afflicted all that time with continual
ains of the Gout, or any other extream
nture. And if a man were to travel
ve thouſand Miles, and condemned to
ſe his life, ſo ſoon as he arrived at his
urneys end; I believe he would eſteem
s whole journey but a very ſhort one,
ecially if he were to be careſſed all
ong with ſatisfactions and delights:
t when he ſhould have accompliſhed
moſt five thouſand miles, then doubt-
s he might well be born with, if con-
dering how far he had already travel-
d, and how little in compariſon he had
maining, together with the miſeries
t attend him at his journeys end, he
ould complain that the remaining
twelve

twelve or thirteen hundred miles were very short.

Now this applyed to our present case, will fully answer what the Cardinal hath objected. For Satan having deceived the World already, (which was his chief delight,) for near five thousand Years, and knowing to what endless miseries he stood condemned at the end of twelve or thirteen hundred Years then next ensuing, might well both in comparison of that much longer time already passed, and also in consideration of his future miseries, when the whole should be expired, esteem the time remaining very short. And for this reason it is, that *St. Paul* (2. *Cor.* iv. 17.) calls the *heavie* afflictions of the Saints in this life but *light*, and the *longest* but for *a moment*, in comparison of that *far more exceeding and eternal weight of Glory*, which their light and momentany affliction worketh for them.

And now if notwithstanding all that has been said to prove these *Months* and *Dayes*, and *Years* that we are speaking

ing of, to be *Prophetical*, *Typical*, or *Angelical*, or by whatever other Name Divines are wont to call them, any man shall yet contend that they are to be understood of *common months*, and *dayes*, and *years*: let him consider, 1ſt, That where there is one Phraſe, or Paſſage, or Expreſſion in the Revelation *Literal*, there are an hundred *Figurative* and *Typical*. And in this part of it that we are now upon, it is manifeſt that an *Empire* is deſigned by a *Beaſt*, *ſeven Kings* by *ſeven Heads*, *ten Kings* by *ten Horns*, the *Place* that one King ariſeth out of, by the *Earth*; that which another comes out of, by the *Sea*; the *Metropolis* of the Iſſue, by a *Woman*; the *Peoples* ſubject to her Juriſdiction, by *Waters*; and I believe there is hardly any one *Word* or Paſſage in this Prophecy, which can in any tolerable ſenſe be *Figuratively* underſtood, but *ſo* it ought to be interpreted. Since therefore it appears moſt evidently, (from that place of *Ezekiel* afore quoted) that *dayes* in Scripture-Prophecy have been ſet to typifie *years*; and

since all other things belonging to the Beast we spake of, are expresst by *Types*; Why should not the *Time* of his continuance be expresst so too? Why should not his *one thousand two hundred and sixty dayes, three Years and an half, or forty and two Months*, be understood of *dayes of Years*, and consequently of *Years* and *Months*, compounded of such *Annual dayes*? But

2ly. Let him consider, that this Beast is said at *ver.* 7, 8. to have had *Power given him over every Tribe, and Tongue, and Nation*, viz. of the Roman Empire; and that *all that dwell upon the Earth* should *worship him, whose Names are not written in the Book of Life*, &c. Now how short a time is *forty and two Months* for the Continuance of so vast a Power? I know there are some Expositors that interpret this *Time* not barely of the Beast's *Continuance*, but of his *making War with the Saints*; As if it had been said that *Power was given him* ποιεῖν πόλεμον, *to make War forty and two months*. But the best

best Copies have only ποιῆσαι μῆνας τεσσαρακοντα δυο that is, *to continue forty and two Months.* And to what purpose should we interpret this passage here, concerning his *making War*; when it is afterwards said so plainly at ver. 7. That *it was given to him* ποιῆσαι πόλεμον *to make War with the Saints.*

3ly, and lastly. It is not to be doubted but that by this Beast with ten crowned Horns, to whom it is here said that *Power was given him to continue forty and two Months*, are meant those *ten Kings* (*Rev.* xvii.) of whom the Angel says, they had as then *received no Kingdom, but were to receive Power as Kings one hour with the Beast*, that is, with the last King of *Rome* and of the *Roman Empire.* Either therefore let the Exposition which has been given of that Chapter be confuted, and let it clearly be shewn, either that those ten Kings have not yet received their Kingly Power, or that they have reigned but *forty and two common Months*, or that these *ten crowned Horns* are not to be interpreted

preted of those ten Kings spoken of in the xviith Chapter; or lastly, let it be granted (as it ought to be) that these *forty and two Months* are to be understood of *Months of Years*, and not of *common Months*.

And now to close up this point, I shall let the Reader see what great absurdities the Eminent Dr. *Hammond*, who understands these *Months* of *common Months*, and interprets the *Beast* to be *Domitian*, hath run himself upon in the Explication of them. This worthy Author then (many of whose failings in the Explicating of the xiith and xiiith Chapters I have purposely omitted, meerly out of that honour I bear to his Pious memory, and his other learned Writings,) in his Annotations upon this Place, confessing that *the best and ancientest Copies* read this Place, ποιῆσαι μῆνας τεσσαράκοντα δύο (without πόλεμον) (which he interprets to *spend* or *stay* forty and two Months,) adds these Words: *And then* (saies he) *to stay so many Months, is to live so long; which*

was

was punctually true of Domitian, who began his Persecution in the thirteenth, and died in the sixteenth year of his Reign. Where observe,

1st, That *Domitian* might have *begun* his Persecution in the *thirteenth*, and *died* in the *sixteenth* year of his reign, and yet not have persecuted *one Month*, much less *forty and two*.

2ly, That he might have *begun* his Persecution in the *thirteenth* Year of his Reign, and not *ended* it till the *sixteenth*, and yet not have persecuted *five and twenty Months*.

3ly, It does not follow that *Domitian lived* but *forty and two Months*, because he *began* his persecution in the 13*th* and *died* in the 16*th* Year of his Reign. But this the Doctor affirms of him, and it was necessary that he should according to his explication of these words τοῦτον μῆνας τεσσαράκοντα δύο. For, *to live so many months* (saies he) *is to live so long; which was punctually true of* Domitian, *who began his Persecution in the thirteenth, and died in the sixteenth Year of his*

his Reign. Let the Reader see whether this were *punctually true*, or not, but I am confident he will hardly say that the Doctor has made it *punctually* out, and we may as confidently believe he would have *prov'd* it *punctually*, as wel as *said* it, if it had been easy to be done.

But it may be the Doctor has better explain'd himself touching this point, in some other Place. Let us see therefore what he sayes of this matter in his *Premonition*. For there, disputing against *Baronius*, who affirms St. *John* to have been banisht by *Domitian* in the *tenth* Year of his Reign, and speaking of the same Emperour's banishing his Cousin *Flaccia Domitilla, that* (saies he) *was five Years after this Time of John's supposed Banishment, in the fifteenth or last Year of* Domitian's *Reign.* These are the Doctor's own Words in his *Premonition*, though in his *Annotations* he affirms *Domitian* to have *died in the sixteenth Year of his Reign.*

But still *Domitian* might *persecute* Christians *forty and two Months.* Hear there-

therefore what the Doctor himself quotes out of *Tertullian* in the Place before cited, and makes use of against *Baronius*. Domitian (saies he) *went about to do as* Nero *had done*, &c. *sed facilè cæptum repressit*, &c. *but he ceased from it presently, and recalled those whom he had banished.* But now if *Domitian* persecuted Christians *forty two Months*, how comes *Tertullian* (comparing *Domitian's* Persecution with *Nero's*) to say that *he ceased presently*. *Nero* himself did not persecute Christians by publick Edict, above *thirty and six Months*, and therefore if *Domitian* persecuted them *forty and two Months*, how can he be said in comparison with *Nero* to have *ceased presently*.

See therefore, Reader, how altogether unapplicable these *forty and two* Months are to *Domitian*, (or indeed to any other) in a *literal* sense, and therefore till a better can be found, let us embrace the *Typical*, which appears to be the only sence that they are capable of.

I might further add concerning this typifying of *Years* by *dayes*, that which

Mr. *Mede* hath learnedly proved touching those Dayes in *Daniel*, whereof there is mention in the xiith *Chap. ver.* 11, 12; viz. that neither his *one thousand two hundred and ninety dayes*, nor his *one thousand three hundred and thirty five dayes*, can in any wise be understood of *common* Dayes but of *prophetical*, such as whereof every *day* doth represent a *year*. And he observes further, that where at any time in *Daniel's* Prophecy we meet with *dayes* that must be understood of *common dayes*, they are not called in the Hebrew *days*, but *Evenings*, *Mornings*. An instance of which we have *Dan.* viii. 14. But I need say no more in so clear a case, having said enough already to prove what I intend, which is no more then this, to wit, that by *dayes* in Prophecy may be typified *years*, without any absurdity in reason, or incongruity to Scripture-usage.

Now therefore let us see from the circumstances of the Prophecy we were speaking of, whether the *two and forty Months* allotted for the continuance of the

the Beast, ought rather to be understood each *Month* for thirty *common*, or for the same number of *Prophetick* Dayes; that is, as set to typify *thirty dayes*, or *thirty Years*; that so *forty and two Months* may typify *two and forty times thirty*, or *One thousand two hundred and sixty Years*.

But this matter is very easily decided. For we see plainly that these *two and forty Months* are all the time that is allotted for the Continuance of those ten-crowned *Horns*, *ver.* 1. which upon the Destruction of the seventh King (the *Christian Roman Emperours*) were to be united into one Kingdom under the Headship and Supremacy of the *Roman Bishops*. And since we have cleared this Point from the interpretation which the Angel gives us of that Vision, *Rev.* xvii, where he tells us, *the ten Horns are ten Kings, which have receiv'd no Kingdom as yet, but receive Power as Kings one Hour with the* seventh or last Head of the *Roman* Empire, *viz.* the *Roman* Bishops; and that these Kings should *give their Power, and Strength*, and *Kingdom*

to

to them: Experience it self hath abundantly confirmed to us, that these ten Kingdoms have continued so united, and the Headship and Supremacy of the *Roman* Bishops, to *give their Power, Strength, and Kingdom* to them more or less, for above these *thousand Years*, and therefore that their continuing *two and forty Months* cannot be understood of *two and forty common Months*, but of as many *Years* as in the common acceptation of them, they would signify *days*, that is, *One thousand two hundred and sixty years.*

And this may be also further confirmed from our Experience of the Woman's continuing in the *Wilderness*. For from *Rev.* xii, it plainly appears that she was to continue in the Wilderness *One thousand two hundred and sixty days*; and that her Wilderness-state is to be reckoned from the time of her being fled thither upon the *two Wings* of that *great Eagle*, the Roman Empire, *viz.* the Western and the Eastern Parts of it, as it stood divided under the Christian Emperours. Now these *two Wings* were

broken

broken asunder upon the incursion of the barbarous Nations, when the Roman Emperours were utterly destroyed, and the *ten Horns* arose together with that last Head of the blasphemous Beast, to whom they were to *give their Power, and Strength, and Kingdom*. And therefore we may observe, that presently upon the Woman's flying into the Wilderness upon those *two Wings of the great Eagle*, Rev. xii. the next thing presented at the beginning of *Chap.* xiii. is the Beast with *ten Horns* crowned. From this time therefore we are to reckon the Woman's continuing in the Wilderness. But from the Analogy of the Type it self, nothing can be plainer, than that she was to continue in the *Wilderness*, till she arrived at the Land of *Canaan*, whither she was and still is travelling, and therefore her continuance in the *Wilderness* must have been much longer than *One thousand two hundred and sixty common days*, and consequently they must be put to typify as many *Years*.

If therefore we reckon One thousand two

two hundred and sixty Years from the Woman's being fled into the *Wilderness*; or, which comes all to one, from the *ten Horns* appearing with *Crowns* on their Heads, that is, from about the Year four hundred and fifty six, we shall find them to expire about the Year one thousand seven hundred and sixteen. And there abouts we may expect the expiration of the Beast's Supremacy. Not as if we could certainly determin of that Point of time, when these one thousand two hundred and sixty Years should end precisely (for we must leave that to his Wisdom in whose only hand *the Times* and *Seasons* are,) but this we say, that by that term of Days, and Months, and Years, is meant a definite, not uncertain Time, and that they must be understood not literally, but in the sence of *Prophecy* for *Annual Days*, and Months, and Years, *viz.* for Days, and Months, and Years of Years. And further, that we can see no other likelyhood but that they will expire within some reasonable Latitude of that Time that we have said.

But

But yet I must confess I am of the Opinion that no mortal Man, from the most accurate Inspection of this Prophecy, can certainly define the time, no, not within the Compass of one hundred Years or more, which in so great a number as one thousand two hundred and sixty, are not much considerable. And thus much of the *two and forty Months* allotted for the Continuance of this Beast. Let us now proceed to those other Characters and Descriptions which are given of him.

As it is said of him at *ver.* 5. that *there was given to him a Mouth speaking great things, and Blasphemies*: so accordingly it is said in the next Verse, that *he opened his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and those that dwell in Heaven.* Now although, I suppose, it neither can, nor will be denied that the Bishops of *Rome*, since they came to be the Head of this ten-horned secular Kingdom, have spoken things exceeding great and monstrous, such as no Potentate ever spake

besides

besides them; as, that they are the sole Vicars of Christ on Earth, the Head of the universal Church, to whom all mortal Men must needs be subject, if they would be saved; that they are infallible in determining of Religious Matters, be their Life and Conversation never so detestable; that they are appointed over the Kingdoms of the World, to build and to plant, to root them up, and overthrow them, as they see expedient; with many other such like Claims, and great Prerogatives, which they challenge to themselves. Yet possible it may not seem so clear, how they who own themselves *the Servants of the Servants of God*, and who adore his Saints, and even their very Shrines and Reliques with Religious Honour, can be said to *blaspheme the Name of God, and his Tabernacle, and those that dwell in Heaven.*

But since these things have been *foretold* concerning them, they must have been *fulfilled* in them; and how that has been done is no hard matter to declare. For by this *Blasphemy* here is meant

Idolatry.

Idolatry. And so this Description of the *Blasphemy* of the *Beast*, *Chap.* xiii, is exactly parallel to the *Idolatry* of his *Metropolis*, *Chap.* xvii; where she is called the *Mother of Harlots*, and is said to have made *the Kings of the Earth* (to wit, these ten Horns or Kings here spoken of, ackowledging the Headship and Supremacy of her Bishops) *drunk with the Cup of her Fornications*.

To *blaspheme the Name of God* therefore, is to dishonour him, by giving of his Name, his Worship, or his Attributes to any other, which whether the Church of *Rome*, in their worshiping of Images, and Reliques, Saints, and Sacrament, be guilty of, or not, is not my Business to determin. For I have sufficiently proved from all the Characters, and Descriptions which the Angel gives us of the Body, the Metropolis, the Heads and Horns of this Beast, that he is set to typifie the *Roman Bishops*. If so, it follows upon supposition of the Truth of this Prophecy, that they *blaspheme the Name of God*, &c. And therefore let the Romanists themselves

selves see to it, for all the World besides are made too sensible of this their *Blasphemy* and Idolatry, and would stand amaz'd to see this Prophecy thus fulfilled in them.

But besides this Beast's *blaspheming of the Name of God*, it is further added, that he blasphemed God's *Tabernacle* also. Now by the *Tabernacle* of God cannot be meant *Heaven*, *for that's the* Place of God's eternal *Residence*; whereas a *Tabernacle* in Scripture-Phrase does always signifie a Place of *sojourning*, or of transitory abode. And I believe we shall find but two things that can in any good-approved Scripture-sense be called the *Tabernacles of God*, and can tolerably be accommodated to our present purpose; One is the *Body of Christ*; the other the *Virgin Mary*, in both which God sojourned as in *Tabernacles*.

Now that the *Body of Christ* may in a Scripture-sence be fitly called the *Tabernacle* of God, appears from those Places of Scripture, where the *Body* of Man is called his *Tabernacle*. For if the

Body

Body of Man be *Man's Tabernacle:* then the *Body of Christ*, in whom all *the fullness of the Godhead dwelled bodily*, is the *Tabernacle of God.* The Places of Scripture then to this purpose are, 2 *Cor.* v. 1. and 2 *Pet.* 1. 13, 14. In the first of these Places, *St. Paul*, speaking of the Happiness of the Saints after this life, hath these Words; *We know*, (saith he) *that if our earthly House of this* Tabernacle *were dissolved, we have a building of God, an house not made with Hands, eternal in the Heavens.* And a little after at *ver.* 4. he adds, *For we that are in this Tabernacle do groan, being burdened*, &c. And the same Metaphor is used also by *St. Peter*, in the Places cited out of his Epistle, where, speaking of his own Death, he has these Words; *I think it meet as long as I am in this* Tabernacle, *to stir you up, by putting you in remembrance, knowing that shortly I must put off this my* Tabernacle, *even as our Lord Jesus Christ hath shewed me.* From which Places it appears evidently that in Scripture-language the *Body* is a *Tabernacle.*

And ſo by conſequence, the *Body* of *Chriſt*, is the *Tabernacle* of *God*. And for the ſame Reaſon the *Virgin Mary* alſo, in whoſe moſt bleſſed Womb Chriſt ſojourned for a time, as in a *Tabernacle*, may here in Prophecy be repreſented by the ſame Type.

But for the *Tabernacle* of the *Body of Chriſt*, we have yet a more particular and expreſs Place of Scripture, *Heb.* ix. 11. Where the Apoſtle comparing the Prieſthood of *Chriſt*, with that of *Aaron*, calls *the Body of* Chriſt *a greater and more perfect Tabernacle* than the *Jewiſh was*. For by *that greater and more perfect Tabernacle*, it is evident that the Apoſtle means the *Body of Chriſt*.

Now that the *Body of Chriſt*, and the Virgin *Mary*, are both ſufficiently blaſphemed, and diſhonoured by the Idolatries of the Church of *Rome*, is too notorious to be here inſiſted on: For as for the Body of Chriſt, we know they own the very Sacrament of it to be God, the very God and great Creator of the World, the very true ſubſtantial Body

and

and Blood, together with the Godhead of our Saviour Christ. And therefore through this Sacrament of the Body and Blood of Christ they manifestly blaspheme the *Tabernacle* of God, yea, and his *Name*, and Godhead also, in that they make an *Idol* of it. For whilst they own it to be *God*, which of it self is no light *Blasphemy*, they say, and are not able to deny but that it may be eaten and devour'd by Man, nay, even by wicked Men, nay, even by Rats and Mice, and further, that it may be stoln, or pawn'd, or carried on Mens Shoulders, with many other such like Blasphemies and Reproaches, as great as any of those most opprobrious [Sarcasms] wherewith the Spirit of God in Holy Scripture does worthily deride the Heathen Idols. And by this means, they not only have dishonoured the *Name* and *Tabernacle of* God themselves, but have also given great Offences, and Occasions to their Neighbours the *Mahometans*, and in general to all that are professed Enemies of the Gospel, to vilifie and despise the Christian's God.

And as to their *blaſpheming* of the Virgin *Mary*, we may juſtly reckon, that greater *Blaſphemy* cannot be committed againſt that glorious Saint, than whilſt with impudent Violation of her Virgin-Modeſty, and moſt profound Humility, ſhe is exalted by her Idolatrous Zealots to the throne of her Creator, and made a kind of Rival and Competitrix with him, if not (which I abhor to think) in many things ſuperiour to him. Witneſs the Pſalter of the Virgin *Mary*, (as they call it) publickly own'd, and licenſed by the Authority of the *Roman* Church, the buſineſs of which Pſalter is, in imitation of the Prophet *David's* praiſing *God*, to magnifie the Glories of the Virgin *Mary*. And in purſuit of this Deſign, *her Name* is put inſtead of *God's*. As for Example, we have there ſuch Addreſſes as theſe, *Bleſſed are they whoſe Hearts do love thee, O Virgin* Mary, *their Sins by thee ſhall be mercifully waſhed away. Have Mercy upon me*, O Lady, *who art called the Mother of Mercy, and according to the Bowels of thy Mercy,*

cleanse me from all mine Iniquities. Save me, Lady, *by thy Name, and deliver me from mine unrighteousness. Give the King thy Judgement, O God, and thy Mercy to the* Queen *his Mother. O come let us sing unto our* Lady, *let us make a joyful Noise to* Mary *our Queen, that brings Salvation. O our Omnipotent* Lady *thou art my Salvation, thou hast freed me, condemned to Death; thou art the beginning, and the finisher of my Salvation.*

Now I believe all Protestants are so far convinced of the *Blasphemy* of these and other like Expressions, not only against *God*, but also against the blessed *Virgin*, that they would think that the very Stones and Stocks the Papists worship, if they *had Ears to hear, and Eyes to see, and Mouths to speak*, would even complain that they themselves by their Adorers were *blasphemed*. For though they be composed of Wood and Stone, yet have they not so hard a Forehead, as knowingly to admit the Honours of their great Creator. And certainly they would with much more

Modesty refer the Worship that is given them to their God, than it is performed, or perhaps pretended by the Zeal and Ignorance of their *Relative Worshipers*.

And lastly, as for their *blaspheming* of the Saints *which dwell in Heaven*: we must apply this also to the like Idolatrous Practices and Addresses to them. For unless we think that these most holy Persons have together with their *Bodies* left their *Graces* also here behind them, how can it be imagined that they should not blush (if they have any knowledge or perception of the things below) to hear and see those Prayers, Praises and Devotions which are paid them at their Shrines and Temples. Whereby although they are pretended to be *honoured*, yet indeed they are *blasphemed* in a double Sence: one way, by being put in place of *God*, who is the only object of religious Prayer; and on the other side, by being brought in the Place of Heathen *Dæmons*, as having just such Services performed, and such Offices assigned to them. And as the

one

one is too great an Honour for created beings: so the other is too vile an Office for those glorious Spirits; and so both wayes they are most shamefully *blasphemed.*

And I must add, that I *believe*, (for here I do not pretend to *Arguments* against the Roman Superstitions, but only to give a hint of such, wherein, as I conceive, this Prophecy is fullfilled) that those blessed Spirits would think it a great Honour to them, to be put in Place of Heathen *Demons*, (if they could so escape *religious* Honour;) in comparison of that much more detestable Reproach of being put in Place of *God.* For so St. *Paul* for one, has as good as told us, *Rom.* ix. 3. where he professes himself to be so intent upon the Glory of God, that for the furtherance of his Glory in the Conversion of the Jews, he could even wish himself *Anathema.*

And what we have here said concerning their blaspheming of the *Saints* which dwell in Heaven, is every whit as appli-

cable to the *Angels*, who being worshipped with like Honours and Addresses, are alike *blasphemed*. And indeed since all Honour, Glory, Power, Praise, and whatsoever other Attribute of like nature, does belong originally to God alone, by the most absolute and inviolable right, whoever shall presume to give these Attributes in any sort to any Creature whatsoever, without the Warrant of God's holy Word, does give God's Honour to another. And he that does give more Honour than is warrantable by the same, is guilty of the same Idolatry. This I say, because the Romanists depend so much upon that weak distinction of *Latria* and *Dulia*. For, *All Honour* is *divine*; and the giving of any to a forbidden Object, or to a lawfull Object more Honour than is due, is to be guilty of Idolatry. And thus we have given a brief account of that which was foretold of this Beast, that *he opened his Mouth in Blasphemy against God, to blaspheme his Name, his Tabernacle*, and *them that dwell in Heaven*.

In

In the next Verſe we have the Deſcription of the *Power* of this Beaſt, and of the *Extent* of his Dominion. As for his *Power*, it is ſaid that *it was given him to make War with the Saints, and to overcome them.* This Beaſt therefore was to be but a cowardly Beaſt, in that the chief of his Power conſiſted not in *making War* with other *Beaſts*, but only with the *Saints*, which of themſelves are the moſt gentle and defenceleſs ſort of People in the World. But this is not to be underſtood, as if theſe ten Horns, or Kings, each one conſidered ſeverally and apart, ſhould have no other Power, for they are ſecular Princes, and have the ſame Power as any other Princes have, to war with any Beaſt or Kingdom that offends them: But that theſe Kings conſidered as the ſecular Kingdom of the Roman Biſhops, and united under his Headſhip and Supremacy, ſhould have no other Power but *to make War againſt the Saints*, that is, againſt ſuch as oppos'd themſelves to their Corruptions, Superſtitions and Idolatries; at leaſt, that this

ſhould

ſhould be the main and moſt notorious inſtance of their *Power*.

And therefore it is remarkably ſpoken of them, *Rev.* xvii. 13, 14. Firſt, that *they ſhould have one mind, and give their Power and Strength unto the Beaſt*, (that is, that they ſhould be united into one Kingdom under the Headſhip and Supremacy of the *Roman* Biſhops, by giving them *their Power and Strength*) And then it follows immediately after, that they ſhould *make War with the Lamb*, which is the ſame *War* in effect with that which they were to make againſt the *Saints*, with this only difference, That conſidered as *a War againſt the Saints*, theſe Kings ſhould *overcome them*; but conſidered as *a War againſt the Lamb*, the Lamb ſhould in the end prevail againſt thoſe cruel Enemies, and malicious Perſecutors of his Saints.

But then as to the *extent* of this Beaſt's Dominion, it is ſaid, that *Power was given him over all Kindreds, and Tongues, and Nations*; that is, over all the Kindreds, Tongues, and Nations that were

ſubject

ject to these Kings. Not as if the *Ro-* Bishops should have Dominion o- all and every one of these Kingdoms ughout that whole Duration of *and forty Months* before specified; that they should have such Domi- n over them in general all that while, should be sufficient to denominate their Supream Head or King.

For there is all the reason in the world we should allow to this Beast, ac- ding as we see it happen in all other sts and Kingdoms of the World, a to grow, a time to come to his fection, and a time to be destroyed; gether with the usual fates of all other ngdoms, which are sometimes larger, etimes narrower, according to the ferent state of things, the variableness their Strength and Fortune, or success War, with many other Casualties t are incident to the greatest King- ms. Especially since this Kingdom to be a new unheard-of sort of ngdom, the Power of its Head preca- ous, and depending wholly on the *gift* of

of his subordinate Princes (whose minds are various:) and therefore we may well allow this Kingdom to be a longer time in coming to perfection, and obnoxious to more uncertainties and mutabilities than any other.

And if it be the only Obstacle of the accomplishment of this Prophecy, that the Popes have not enjoy'd so long, or large a Power in the *Roman* Empire, as the Scripture seems to attribute to this Antichristian Beast, it cannot be deni'd but if they might have had their will, and that which they were vigorously aspiring after from the very first, they had undoubtedly been the *Antichrist* we are treating of, and this Prophecy would have been fulfilled in them. But then it is to be consider'd (as was said but now) that since the Kingdom of this Antichrist was to be *precarious*, it is no wonder if it rose from small beginnings, and by slow degrees; or if the *Kings* that were to be his Benefactors dealt their *Power and Strength and Kingdom* to him (specially at their first acquaintance)

intance) with a ſparing Hand.

And whereas it is added in the next ſe, That *all that dwell upon the Earth ll worſhip* (or obey) *him, whoſe Names e not written in the Book of Life, of the mb ſlain from the foundation of the rld*: it has the ſame reſtrained ſence th the former; the *Earth* being taken that *part of the Earth*, which is the ject of this Prophecy, as it is alſo ve- often taken in the holy Scriptures for much narrower Compaſs. But it is d here not in a *natural* but a *typical* ce, for the Inhabiters of the *Woman*, Church of *Rome*, in her Wilderneſs- te, that is, for the Earthy and dege- ate *Roman-Catholick* Church.

In the laſt place, let us hear what Ex- ration, and what Comfort the Spi- gives us under theſe Afflictions. *If a- Man* (ſaith he) *have an Ear to hear, him hear*, that is, let him take good ed to this Prophecy. I am afraid there- re, that it has been too much neglec- d (not to *ſay*, deſpiſed) by us. But of t I ſhall ſay no more, being heartly

ſorry

sorry for the Occasion of giving so much as this hint of it. For the *Revelation* indeed has had the Honour to be reckon'd amongst the Books of *Canonical Scripture* by us: but we have hardly shewn it that *Respect*, and bestow'd that *Labour* on it, which the *Word of God* may justly seem to challenge from us.

In the next place then, let us hear the *Comfort* that is given us in the following Verse, where we are assured, that God will plead our Cause, and will avenge us of our Enemies. For *he that leadeth into Captivity, shall go into Captivity; He that killeth with the Sword, must be killed with the Sword; Here is the Patience, and the Faith of the Saints*; that is, the Saints considering that it is the Cause of God they suffer in, and stedfastly believing that he will so own it in the end, by saving them, and by requiting the hard measure of their Enemies into their own Bosom, are thereby heartened and incouraged to take their sufferings for his Name and Gospel's sake with Patience.

And now let us see what sence the whole

whole will make together, according to this Expoſition, in the enſuing Paraphraſe.

Paraphraſe on Rev. xiii.

1. And I ſtood in a Place of a convenient proſpect to behold the riſing of the two Kingdoms hereafter deſcribed; and I ſaw a Beaſt, or Kingdom, which was the Idolatrous *Roman* Empire, that had enjoied ſix ſeveral ſorts of Heads, or ſupream Governments, before, ariſing now out of the Nations ſubject to the *Roman* Juriſdiction, under its ſeventh Head the *Roman* Biſhops; the Empire coming now to be divided amongſt ten Kings, acknowledging the Supremacy of thoſe Biſhops, and ſo united into one Kingdom under them; and this laſt Head, as the other ſix had been, was marked with *a Name of Blaſphemy*, to denote his likeneſs to them in Idolatrous Worſhip.

2. And the Kingdom which I ſaw, was divided into many Kingdoms, like the *Grecian* Monarchy; and it was actuated by the Councils of its Religious Men, like

like the Monarchy of the *Persians*; and it gave out Idolatrous Laws and Edicts, under the penalty of fire and faggot, like that of the *Babylonians*. And the Dragon, who had before employed the Heathen *Roman* Emperors in his Service, did now bestow the same *Power, and Seat, and great Authority*, upon the Head of this ten-horned Kingdom, (to wit, upon the *Roman* Bishops) to *make War against the Saints* (by the Assistance of these ten Kings, who *give their Power, and Strength, and Kingdom*, to them for this purpose) as the Heathen *Roman* Emperours had done before.

3. And this Beast (the Blasphemous Roman Empire) appeared to me to have received a mortal wound, by the Sword of the Spirit of God, in his fifth Head the Heathen Emperours; but this wound upon the division of the *Roman* Empire amongst ten Kings, was healed by the Dragon's Artifice in substituting another Head (the *Roman* Bishops,) to whom those ten Kings did *give their Power, and Strength, and Kingdom*, for the

the restoring of Idolatrous Worship, and persecuting the Oppofers of it. And all the *Roman* World applauded the Contrivance wonderfully.

4. And they obeyed the Idolatrous Laws and Constitutions of this their new Supream Head and Governour, though indeed the *Dragon* was the chief Author of them: and they devoted themselves to him with a cheerfull submission, applauding his unparralleld Power and greatness, saying, What King may be compared to him? Which of the puny Enemies of our Religion are able to stand out againſt him?

5. *And there was given unto him a Mouth ſpeaking great things, and Blaſphemies.* For he enacted Idolatrous worship, and would have all men whatſoever to obey him under the ſevereſt penalties both of temporal and eternal Flames. And his Reign was to continue *forty and two Months* of Years, or one thouſand two hundred and ſixty Years.

6. So he ſet up Idolatrous Worſhip,

which is no better than *Blasphemy* against God; commanding men to worship *Images*, the *Sacrament of the Body of Christ*, the *Virgin Mary*, and the *Saints* and *Angels which dwell in Heaven.*

7. *And it was given unto him to make War with the Saints*, that keep *the Commandments of God*, (abstaining from Idolatry) *and have the Testimony of Jesus Christ*, (reproving the abominable Corruptions and Degeneracies of these wretched times:) and not only to *make War* against them, but *to overcome them*: and his Power extended over all the Kindreds, and Tongues, and Nations of the *Roman* World.

8. Yea, and all that dwell in the *Roman* Church shall submit themselves to him, as many of them as have not their *Names written in the Book of Life of the Lamb slain from the Foundation of the World.*

9. *If any Man have an Ear, let him hear*, and give good heed to this Prophecy.

10. But let not any Man think that for

for all this great and long Apostacy of the *Roman* Catholick Church, and the heavy pressure and persecution of God's faithful Servants; that he hath abandoned his own Cause, or the Cause of those that suffer for his sake. For the time will certainly come, when he will take vengeance of his Enemies, though he bear long with them: When *he that leadeth into Captivity, shall go into Captivity; and he that killeth with the Sword, shall be killed with the Sword.* And in this firm Faith, and Confidence of God's special Care and Providence over his afflicted Servants, they are enabled to take all their sufferings for his sake with Patience.

And thus much of the Pope's *Secular* kingdom: We come now to speak of him as an *Ecclesiastical* Beast or King.

CHAP. IV.

An Exposition of Rev. xiii, *from* ver. 11, *to the end. And therein, Of the* Ecclesiastical Power *of the* Roman *Bishops, consider'd as the pretended* Vicars *of Christ, Successors of St.* Peter, *and* Head *of the* Roman *Catholick Church. To the exposition of which part of the Chapter is subjoyn'd a Paraphrase, and to that, the Conclusion of the whole Treatise.*

IN the xviith Chapter, the Angel in his Interpretation makes mention of no Power as appertaining to the last Head of the Beast, but only that which he enjoyeth by the Favour of those *ten Kings* which were to share the *Roman* Empire amongst them, and to arise together with him. But as there it was observed that this seventh Head and King fell out to be the *Roman Bishops:* so here (to justify that Interpretation to the highest Degree of certainty that a Mysterious

ſerious Prophecy can be capable of) we have a plain deſcription both of their *ſecular* Power, as *Kings*; and of their Power in the *Church* as *Biſhops*: And *I beheld* (ſays St. *John* at ver. 11.) *another Beaſt coming up out of the Earth, and he had two Horns like a Lamb, and he ſpake as a Dragon.* 12. *And he exerciſeth all the Power of the firſt Beaſt before him, and cauſeth the Earth, and them which dwell therein, to worſhip the firſt Beaſt, whoſe deadly Wound was healed.* 13. *And he doth great Wonders, ſo that he maketh fire come down from Heaven on the Earth, in the ſight of Men.*

In which Words we have a very plain and evident Deſcription, both of the *Eccleſiaſtical* Power of the Biſhops of *Rome*, and of that *Secular* Power, which they claim by virtue of the other. *I beheld* (ſays *St. John*) *another Beaſt*, that is, another ſort of King or Kingdom than that which is before deſcribed; but yet *he exerciſeth all the Power of that firſt Beaſt before him:* that is, there is no *Power* attributed to that other Beaſt conſiſting

of ten Horns or Kingdoms, but what is *exercised* or employed by this two-horned Beast. Which is as much as to say, that this *two-horned* Beast is the Head of that *ten-horned* one: for that which *exerciseth all the Power* and Faculties of the Members, is the *Head*.

This therefore is called *another* Beast from that which is before described, not in respect of the *Head* of it, which is the same to both: but in respect of its *Horns*, that is, the parts or Kingdoms it consists of. For if we look upon the Popes as *Secular* Heads of the *Roman* Empire, in that respect their Kingdom is said to consist of *ten* Kingdoms, because their *Secular* Power is originally inherent in those ten Kings (and their Successors) amongst whom the *Roman* Empire was divided. But if we look upon them as *Bishops* of *Rome*, as Successors of St. *Peter*, as the *Head* of the *universal Church*, or (as they please to stile themselves) the *Vicars* of *Christ*, in that respect their Kingdom consisteth but of *two Horns* or Kingdoms, like the Horns or Kingdoms

of

of the *Lamb* Christ JESUS.

For by the *Lamb* (a Type, which is so often used in this Book of the *Revelation*) is always meant *Christ Jesus*. And (as hath been before prov'd) when any Beast is represented with more than one Horn, it *generally*, if not *constantly*, signifies that Kingdom to consist of so many Kingdoms as the Beast has Horns.

Now what those two Horns or Kingdoms, over which the *Lamb* presideth, are, is manifest from this Book of the *Revelation*. For in *Chap.* xv. 3. he is called the *King of SAINTS*, that is, of his Church and faithful People, and in *Chap.* xvii. 14. he is called *King of KINGS*, that is, of the Secular Kings and Kingdoms of this World. And of *two Horns* or Kingdoms, like these Horns or Kingdoms of the *Lamb*, the Kingdom of the *Roman* Bishops (his pretended Vicars) doth consist. For these are also the Head or King of the *Roman Catholick Church*, which answers to Christ's Kingdom of the *Saints*: and withall, they are the Head or King of those ten *Secular* Kings

(with their Successors) who were to *give their Power, and Strength, and Kingdom to them.* And this is the meaning of that which is said of this *other* Beast coming up *out of the Earth*, that *he had two Horns like the Lamb.*

I am not ignorant that the generality of Interpreters expound these *two Horns*, of the Popes *two Powers* of *binding and loosing*. But besides, that these are in effect but one and the same Power, they doe not answer to that most usual Acceptation of the Type of *Horns*, wherever they are represented upon any Beast. But let the Reader use his Judgment.

Now of this Ecclesiastical Beast, consider'd as having *two Horns like the Lamb*, that is, as pretending to represent the Person, and to bear the Office of *Christ Jesus* upon Earth, by an Authority deriv'd from him, it is said, that he came up *out of the Earth*, that is, (as hath bin shew'd before) out of the *Church of Rome*. For by the *Earth*, whence this Beast is said to have come up, must be meant

meant ſome kind of *People:* as by the *Sea* is meant thoſe *Peoples* out of which the former Beaſt aroſe. But there are no *People* concerned in this Prophecy, but only the *Woman*, and the *Peoples, Nations, Multitudes, and Tongues*, on which ſhe ſitteth, and over which ſhe ruleth or preſideth. Since then thoſe *Peoples, Nations, Multitudes, and Tongues*, on which the *Woman* ſitteth, are typified by the *Waters*; there remains no *People* to be typified by the *Earth*, but only the *Woman* her ſelf, that is, the *People* of the Church of *Rome*.

Out of this People therefore did this other Beaſt ariſe, who is ſaid to have come up *out of the Earth*, and to *exerciſe all the Power of the firſt Beaſt*, which aroſe *out of the Sea*. And we may thus underſtand the Myſtery of theſe two Beaſts; that the *Head* aroſe out of the People of *Rome*; and the *ten Horns* or Kings, from whom the *Secular* Power of this their *Head* is derived to him, aroſe out of the *Peoples, Multitudes, Nations, and Tongues*, on which, as upon *many Waters*

ſubject

Beast that was, and is not, and to the subject to her Jurisdiction the Church of *Rome* was seen to sit: and that this *Head*, besides his *Secular* Power over those ten Kingdoms, hath also an *Ecclesiastical* Supremacy in the Catholick Church.

Now of this Ecclesiastical Beast which came up out *of the Earth*, it's said, that *he had two Horns like the Lamb*. And whatever the meaning of that be, I am sure that the Romanists neither will nor can deny, but that the Kingdom of their Pontifs has a most near and intimate Resemblance to the Kingdom of Christ in all respects, as any Antichristian Beast can have. But as I suppose I have given a sufficient and clear account of these two Horns already: so I have nothing more to add, before I proceed to the further Description of this Ecclesiastical Beast, but only to observe that he came up out of the same Place, where all the seven *Heads* or Kings (and consequently the seventh or last of them, who is called the Beast, *that was, and is not*, and hath before been proved to be

the

the *Bishops of Rome*) were to arise and have their Residence. So that there is no one thing of smallest Moment spoken of that *Beast that was, and is not*; but the same is most exactly answered by the Description of this Beast, that is said to have come up out of the Earth.

For as there it is said of the *Beast that was, and is not*, that he should arise out of the City of *Rome*, or have his Residence among the *seven Mountains*: so here, this Beast is said to have come up out of the *Earth*, whereby the same Place and People are designed. And as there it is said of the *ten Horns*, that they should *give their Power, and Strength, and Kingdom*, to the Antichristian King, or last Head of the Beast: so here it is said of this *Ecclesiastical Beast*, that *he exerciseth all the Power of the first Beast before him*, that is, of the *ten Kings*, which are typified by the ten crowned Horns in the beginning of this Chapter.

And the like may be observed of all the other Particulars of the Angel's Interpretation, relating to *the Beast*

ten Kings there spoken of. For there is nothing mentioned of them by the Angel, but what is here contained in the Description of these *two Beasts*, the *Secular* that arose out of the *Sea*, and the *Ecclesiastical* (the *Head* of that *Secular* Beast) that rose out of the *Earth*. Only the Destruction of the *Great Whore*, (the *Metropolis* of this Beast) is set forth by the Angel, *Rev.* xvii, which is not here spoken of. It being here only said of the *ten Kings*, as headed by the *Ecclesiastical* Beast, that their Kingdom should *continue forty and two Months*, without any mention how that Whorish City that deceived them should be brought to Desolation.

To proceed therefore. As this *Ecclesiastical* Beast is said to have had *two Horns like the Lamb*; so it is added, that *he spake like the Dragon*; that is, like the *Dragon*, who (at ver. 2.) is said to have given *him his Power, and Seat, and great Authority*, to wit, the same *Power*, the same *Seat*, and the same *great Authority*, as for the matter of *setting up Idolatry*, and *persecuting*

among the *Saints* (which are the only things to be consider'd here) which he had before given to the *Heathen Roman Emperours*, by whom with open Face, and in his own Shape, without any Covering or Disguise, he persecuted and opposed the Christian Faith.

But being then overcome and vanquished by the *Preachers of the Word*, the *Head* or Beast, the *Heathen Roman Emperours*, receiv'd *a mortal Wound*; and in them succeeded that *other King*, who in *St. John's* time was *not come*, and when he came was to *continue but a short space*, to wit, the *Christian Emperours*, not typified by any *Beast* or *Head*, but by *two Wings of a great Eagle*. In the Days of which *Christian Emperors*, the *Bishops of Rome* having an excellent Opportunity to advance the Greatness of their *See*, did busy themselves with a restless Diligence to subjugate all other Churches to their Jurisdiction. And the *Dragon*, who had lately been dethroned in the Person of the *Heathen Emperours*, observing the Ambition of the *Prelates* of that City,

and

and perceiving that they were like to make fit Instruments of another War against the *Saints*, took an Occasion from the Ruin of the *Emperours*, to exalt these *Bishops* to the *Headship* and Supremacy of the *Roman* Empire. And therefore *the Dragon* is said to have given them his *Power*, that is, his Host or Forces, consisting of all sorts of Hypocrites and unsound Christians; and his Seat or Throne, which he had before enjoyed in the Persons of the *Heathen Emperours, and great authority* for the carrying on of that Design, wherein he now intended to employ them.

And by the Substitution of these Bishops in the Supream Authority of the *Roman* Empire, the *Blasphemous Beast*, which had received a *mortal Wound*, revived and acquir'd another *Head*. And though this *Head* appeared in an *innocent* shape, not of a *Dragon*, but a *Lamb*: yet did it *speak*, that is, enact *Idolatrous* Constitutions, and pursue them with like Violence, as the *Dragon* did: or, to speak in the Language of the Prophe-

Prophecy, this *Head* or *Beast*, though it had *two Horns like the Lamb*, yet *had also a Name of Blasphemy* or Idolatry, as the other *Head* or *Beast* (the *Dragon*) had, which was before it. And this I conceive to be the meaning of that which is noted concerning this *Ecclesiastical* Beast coming up out of the *Earth*, that he had *two Horns like the Lamb*, but *spake like the Dragon*.

And in this *speaking like the Dragon*, the Head of this Ecclesiastical *two-horned* Beast (for the Organ of speech is in the Head) appears to be the same with that of the Secular *ten-horned* Beast, described in the former part of this Chapter. For of him also it is said, that *he spake great Things and Blasphemies*, *ver.* 5. and that *he opened his Mouth in Blasphemy against God*, *ver.* 6. (all which Expressions have a manifest Reference to that Name *of Blasphemy*, which is said at ver. 1. to have been seen in the *Heads* of the ten-headed Beast, *Chap.* xiii. 1.) which evidently appears to be the Language of the *Dragon*, as proceeding only from his Instiga-

Instigation and Suggestion.

But the identity of the *Heads* of these *two Beasts* appears yet further from that which is said of this Ecclesiastical *two-horned* Beast at *ver.* 12. *viz.* that *he exerciseth all the Power of the first Beast before him*, that is, in his Sight or Presence. For there having been but two Beasts before described, to wit, the *great red Dragon* (*Chap.* xii. 3.) and *the Leopard* (*Chap.* xiii. 2.) it is manifest that the *Beast*, which is described in the shape of the *Dragon*, had received his mortal Wound before this Ecclesiastical *two-horned* Beast arose. By the *first Beast* therefore, all whose Power this two-horned Beast is said to *exercise* in his *Sight* or Presence, can be meant no other but the *Leopard*, next before described with *ten crowned Horns*. And therefore the *Head* of this *two-horned* Beast, which *exerciseth all the Power of* that *ten-horned Beast before him*, must needs be thought to be the *Head*, as well of that *ten-horned*, as of this *two horned* Beast.

And since the *Metropolis* of this *Head*

is

is the Church or City of *Rome*, this gives us further to observe the parallel between the Prophecy of this xiiith, and that of the xviith Chapter of this Book. For as there it is said of the *great Whore that sitteth upon many Waters*, that *the Kings of the Earth had committed Fornication with her*, *ver.* 1, 2. so here it is noted of the *Head* of that *great Whore*, that he is also the *Head* of those *ten Kings* designed by the *Crowned Horns*, and therefore draws them into like *Idolatrous* Practices with that *great Babylon* his Metropolis. Nay, it is expresly said of the *ten-horned* Beast at *ver.* 6. That he *blasphemed* God, &c. by which (as hath bin said before) is signified his *Idolatry*.

I have observed before, that all the Power of that *ten-horned* Beast, which this *two-horned Beast* is said to *exercise before him*, is nothing else but a Power of setting up *Idolatrous* Worship, and of *making War against the Saints*, and if there be any other *Power* appertaining thereunto. So that by his *exercising all the Power of that first Beast before him*,

there is nothing more meant but only, that the ten Kings which conſtitute the Body of the firſt ten-horned Secular Beaſt, are actuated in their *Blaſphemy* or Idolatry, and in their *perſecuting* of the *Saints*, by the Inſtigation and Authority of this Eccleſiaſtical *two-horned* Beaſt. Only let it be here obſerved, that this his *exerciſing all the Power* of that *ten-horned* Beaſt, is directly anſwerable to that which is ſaid of the *ten Horns* or Kings, *Rev.* xvii. 13, 17. *viz.* that *they ſhould give their Power, and Strength, and Kingdom* to the ſeventh Head, or laſt King of *Rome*, who is there called *the Beaſt that was, and is not.* That Beaſt, I ſay, to whom they *give their Power*, is the ſame with this that *exerciſeth all their Power.* And as we have proved that *Beaſt* to be the *Roman Biſhops*: ſo here we have ſeen that he is deſcribed with *two Horns like the Lamb*, as his pretended Vicar.

Of whom it is further ſaid, that *he cauſeth the Earth, and them which dwell therein, to worſhip the firſt Beaſt, whoſe deadly*

deadly Wound was healed. By the *first Beast*, whose *Power* this *two-horned* Beast is said *to excercise before him*, is meant *the Leopard*; but by the *first Beast, whose deadly Wound was healed*, is meant the *Dragon*. For though the *Roman* Empire in respect of its *one Body*, be but *one Beast*; and so there is no difference or distinction of *first* and *second:* yet in respect of its *many Heads*, it is to be consider'd as so many *Beasts*. And so the Angel considers it in his Interpretation, as hath been before proved. Now by the *Beast whose deadly Wound was healed*, must be meant that *Beast* which had *received* the deadly Wound. And *that* was the *Dragon*, or the Beast under his sixth Head, the *Roman Heathen Emperours*. In respect of whom it is said at *ver.* 3. that *one of the Heads of the Beast looked as if it had been wounded to death, and his deadly Wound was healed.* Wherefore it must be the *Dragon*, which is meant by the *first Beast, whose deadly Wound was healed*, because it is no where said of the *Leopard*, (or the Beast under his seventh

Head) that he *received any Wound* at all.

But if the *Dragon* were deſtroyed ere this *two-horned Beaſt* aroſe; how could he *cauſe the Earth, and them that dwell therein, to worſhip* or do homage to *the Dragon?* I anſwer; the *Dragon* is the *Devil*, whoſe reigning Power in the *Roman* Empire was deſtroyed in the *Heathen Emperours*, but received in the next ſucceeding *Head*, to whom he *gave* like *power* as he had exerciſed before, when he had the *Emperours* at his Devotion, *Rev.* xiii. 2. and therefore it is ſaid of the Subjects of the *Leopard*, (whoſe Head was this two-horned Beaſt) that *they worſhipped* not only *the Beaſt*, but *the Dragon* alſo, *which gave Power unto the* Beaſt, *ver.* 4. The meaning whereof is, that they obeyed the *Beaſt* in thoſe Idolatrous Laws and Conſtitutions, which though they ſeemed to proceed from his *Eccleſiaſtical two-horned Head*, yet in effect the *Dragon*, who had given him *his Power*, was the prime Author and Contriver of them.

And as it is there ſaid of the Subjects

of

of the ten-horned Beaſt, that *they worſhipped the Dragon which gave Power to* him: ſo when it is here noted of the two-horned Beaſt (the Head of that ten-horned one) that *he cauſeth the Inhabiters of the Earth to worſhip the firſt Beaſt, whoſe deadly Wound was healed*, that is, the Dragon; the meaning is the ſame as before, only with an Addition, which gives us to underſtand by what means the *Inhabiters of the Earth* were thus ſeduced to the Worſhip of the *Dragon*. For they were moved to it by the Inſtigation and Authority of a *Beaſt*, whom they had little Reaſon to ſuſpect, as having his Original from the *Church* of God, and looking like the *Lamb* Chriſt Jeſus. Yet this was he, who *ſpeaking like the Dragon*, did *cauſe the Earth to worſhip* or obey him, and in him the *Dragon*, or the Beaſt, whoſe *deadly Wound was healed*.

So that the ſence of theſe Words may be expreſt in ſhort to this effect: *viz.* That this Eccleſiaſtical Beaſt, though he had *two Horns like the Lamb*, yet acted he the Part of the *Roman Heathen Em-*

perours, (whose *Power, and Seat, and great Authority* he enjoy'd by the Gift and Favour of the *Dragon*,) causing *the Earth and them that dwell therein* (that is, the Church of *Rome*) to worship Idols, and to persecute the Opposers of that Superstition. And herein also the Head of this *Ecclesiastical two-horned Beast* appears to be the same with the Head of the *Secular ten-horned Beast*, in that the Subjects of both Kingdoms are said not only to have *worshipped* or obeyed the *Beast*, but the *Dragon* also.

Hitherto have been declared the things which the Pope doth as Head of the *Secular* Power, wherein one of his *Horns* or Kingdoms doth consist: As such, *he speaketh like a Dragon; he exerciseth all the Power of the first Beast before him*; he causeth the *Roman* Catholick Church *to worship the Dragon*. Which is no more than what is said of the Head of the ten-horned Secular Beast: and consequently it belongs to the Bishops of *Rome* as Head of that ten horned Beast. For neither is it any other Power than

than what the *Roman* Heathen Emperours had exercised before. But in *ver.* 13. we have a Description of the *Ecclesiastical Power* of this two-horned Beast. For there it is added, that *he doth great Wonders, so that he maketh Fire come down from Heaven on the Earth, in the sight of Men.*

The Pope's *Excommunications* are here set forth under the Notion of *great Wonders:* not that they are *real and proper Miracles*, but that they are very *strange and wonderful* things. And such indeed as even without a Trope or Metaphor may be call'd *great Signs* or Wonders: at least, there cannot be an easier or less strained Metaphor to express the nature of them by.

For we must not look that any thing in this Prophecy should be set forth to us in Words of plain and literal Acceptation; there being hardly any Verse, or Clause of any Verse in all this Book, containing any thing of Prophecy in it, which is not full of Metaphors, Types, and Figures. So that, of the two, the

Metaphorical Sense of any Word (if it does not seem *affected*, nor *incongruous*) should rather be admitted than the *literal*. And therefore in my Judgment, we ought rather to look upon these μεγάλα σημεῖα *great Signs* or Wonders, as a *figurative* Expression, than a *literal*. But I believe we shall find no *figurative* sence of the Words, more naturally applicable to them, than that of very *strange* and *wonderful things*.

But for a further Confirmation of this Exposition, let us look back to the beginning of *Chap.* xii. where it cannot be denied, but that the Church of *Rome*, in her Primitive Purity, is represented as μέγα σημεῖον, a *great Sign* or Wonder; and at *ver.* 3. the *Heathen Emperours* persecuting the Church, are set forth as ἄλλο σημεῖον, *another Wonder*. The Holy Ghost this signifying, that, as it would be a real *Wonder* to see a *Great Red Dragon in Heaven*, &c. *a Woman cloathed with the Sun*, &c. persecuted by that Dragon, and overcoming him: so both the *Emperours*, and the Church of *Rome*, were very much

much to be admir'd of all Men; the one for their outragious Cruelty, the other for her Innocence, and Purity, and patient ſuffering. So here the *Earthly Beaſt* is ſaid to do *great Signs* or Wonders: that is, not real proper Miracles, but ſuch kind of Wonders as the *Woman* and the *Dragon* were, to wit, things very ſtrange and wonderful.

But becauſe theſe very *ſtrange and Wonderful things are* thought fit to be expreſſed by *great Signs* or *Wonders*; therefore to carry on the Metaphor, the things themſelves are repreſented and deſcribed, (as before in *Chap.* xii. ſo here again) as if they were indeed true, real, proper Signs and Wonders. And we have two Inſtances of the wonderful Works of this Beaſt, One is, his *making Fire come down from Heaven*: the other is, his *cauſing an Image to be made, and giving life to it, that the Image could both ſpeak, and vindicate its own Worſhip.*

As for his *making Fire come down from Heaven*, I know not what it can more fitly be applied to then the Pope's

Bulls

Bulls of Excommunication. Nay I believe I may challenge the greatest Wit in the World to express the wonderful Power of the Bishops of *Rome*, with reference to their Excommunications, by a more natural and significant Allegory, than that which is here used. Certainly *Erasmus*, who was as great a Master of Eloquence, and as excellent in this very way of *figurative* Expressions, as perhaps was ever any in the World; (which appeareth both by his other Writings, and particularly by his Book of Proverbs:) though he thought not in the least of this Prophecy, yet having occasion to represent a *Person excommunicated* by the *Pope*, he could not think of any neater Type or Metaphor, than this of *Fire from Heaven*. And because this Metaphor seemed to him so fit and natural, he dwells upon it a long while together. This is to be found in his Dialogue, entitled *Inquisitio de Fide*, at the beginning; where he makes this Discourse between *Aulus* and *Barbatius*, which I will here set down, that the Reader who has

has any opinion of *Eraſmus's* Eloquence, may ſee how properly the Pope's *Excommunications* are repreſented by *Fire from Heaven.* His Words in Engliſh are to this Effect:

Au. *It is the Children's ſong, Salute willingly: but I know not whether I may lawfully ſay, Save you, or not.* Bar. *Truly I had rather one ſhould give me health, than ſay it to me. But why doeſt thou ſay this,* Aulus? Au. *Why! Becauſe, if you would know, you ſmell of Brimſtone, or the Thunder-Bolt of Jupiter.* Bar. *There are right-aiming Thunder-Bolts, and there are Thunderbolts that fly at all adventures, which differ much even in their Original from ſuch as are deſigned, and portend Miſchief. For, as I ſuſpect, you ſpeak of Excommunication.* Au. *You ſay right, I do.* Bar. *Truly I heard horrid Thundring, but I felt not the Stroke of the Thunder-bolt.* Au. *How ſo?* Bar. *Becauſe I have as good a Stomach to my Meat, and ſleep as quietly as before.* Au. *But that Miſchief which is not perceived, is wont to be the more dangerous. Yet ſurely theſe brute random-Thunder-bolts*

der-bolts, as you call them, strike the Mountains and the Seas. Bar. *They strike, but to no purpose. There is also Lightning sent out of a Glasse, or brasen Vessel.* Au. *Certainly even this were enough to frighten one.* Bar. *To frighten Children. But there is none but God that has a Thunder-bolt to strike the Soul withall.* Au. *What if God be in his Vicar?* Bar. *I would he were.* Au. *Truly there are many wonder that you are not long since grown blacker then any coal.* Bar. *Suppose I were, you ought so much the rather to wish Health to a lost Man; for so the Gospel teacheth us.* Au. *It is to be wished indeed, but not spoken.* Bar. *Why so?* Au. *That the Thunder-striken Person might be ashamed, and repent.*

And thus much *Erasmus* to this purpose. From whence I think it sufficiently clear, (which is the only thing that I produc'd it for) that the Popes *Excommunications* may very fitly be represented by *Fire from Heaven.* And therefore, if there be nothing in the Scripture-use of this Metaphor to contradict

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this Explication, I ſuppoſe I have given a reaſonable Account of it. But the Scripture is ſo far from contradicting this Explication, that it ſeems rather to confirm it.

For this *making Fire to come down from Heaven*, what Scripture-paſſage can it have relation to, if not to that of *Elias* (2 *Kings* 1. 10.) and to that of *James* and *John*, (*Luke* ix. 54.) who in a like Zeal to that of *Elias*, would have *commanded Fire to come down from Heaven, and conſume* their Adverſaries? ſince therefore the *Pope* thunders out his *Bulls* of Excommunication againſt his Adverſaries with like fervent *Zeal*, and in the cauſe of *Religion* too, repreſenting as near as can be the Spirit of *Elias*, and of theſe two *Boanerges*, *James* and *John*, *the Sons of Thunder*, in that Action of commanding *Fire from Heaven*, Mark iii. 17. (though in a cauſe as different from theirs, as Heaven and Earth are diſtant) why may we not think, that what the Pope thus doth in Imitation, as it were, of that great Prophet, and

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the two Diſciples, ſhould be expreſt by an alluſion to them? For when the Pope is angry, he would bring down as real Fire from Heaven, as did the Prophet, or as the Diſciples meant to do: but wanting power to bring down *real* Fire, he muſt content himſelf with *Metaphorical*. And thus much of the firſt of the *great Signs* and *Wonders*, that this Eccleſiaſtical Beaſt is ſaid to do, to *wit*, His *making Fire to come down from Heaven upon the Earth* (the *Roman* Catholick Church) *in the ſight of Men*.

The other *great Sign* or *Wonder*, to wit, that of the *Image*, follows in the next two verſes. 14. *And he deceiveth them that dwell on the Earth, by the means of thoſe Miracles which he had Power to do in the ſight of the Beaſt, ſaying to them that dwell on the Earth, that they ſhould make an Image to the Beaſt, which had the Wound by a Sword, and did live*; 15. *And he had Power to give life unto the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image*

mage of the Beast, should be killed. This is such a *Miracle* as the other was; I mean, a very *strange* and *wonderful* thing. And being called a *Miracle*, it is *described* likewise as a Miracle. But the Miracle is indeed no more but this; That the Pope had so much Power and Influence both on *Church* and *State*, that he could make another *Roman* Emperor.

This power and reputation he had gotten by deceiving the Church, by the means of those great things which he pretended to. And it is observable, that as he is said to have done the former Miracle *in the sight of Men* in general; So this latter Miracle is set down as an instance of those great and wonderful things, which he doth *in the sight of the Beast*, (that is, of those the Kings before described,) to gain himself the greater Honour, Reverence, and Observance from them.

He *saith* therefore *to them that dwell on the Earth*, (that is, to the Church of Rome) that *they should make an Image to*

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the Beast, that had the Wound by a Sword, and did live. Now the Beast which had the Wound by a Sword and did live was the Beast under his sixth Head, the *Roman Heathen Emperors*, of whom it is said *Chap.* xii. 11. that *Michael and his Angels overcame them by the Sword of their Testimony.* And this is the *Wound* which was given to that Beast by the *Sword*, to wit, *by the Sword of the Spirit, which is the Word of God, Ephes.* vi. 17. And this Beast which is typified by the *Dragon*, and had the wound by the Sword of God's Spirit, recovered of his deadly Wound, and revived under a seventh Head, to whom the *Dragon gave his Power, and Seat, and great Authority.* Neither is there any other Beast mentioned in this Prophecy, that had a wound by any Sword, and lived, besides the *Dragon*, or *Rome's Heathen Emperors*.

To these *Emperors* therefore it is that this Ecclesiastical Beast gives order to the *Inhabiters of the Earth*, to make an *Image* or Resemblance. Which in plain words amounts to this, That the Bishop

of

of *Rome* gave order to the Church of *Rome* to chuſe another *Roman Emperor*, that ſhould maintain the *Roman* Superſtition, and perſecute all oppoſers of it, in like manner as the *Heathen Emperors* had patronized the Religion of old *Heathen Rome.*

Now becauſe the Biſhops of *Rome* had not wherewithal to make this *new* elected Emperor as conſiderable as the *old*, nor was there any Perſon to be choſen, that for the vaſtneſs of his Power, and extent of Empire, could any ways deſerve the Name of *Roman Emperor*, (which is a Title and Expreſſion of the moſt excellent of all Secular Majeſty:) therefore is this *new Roman Emperor* called here an *Image* of the *old*, as being the Patron of *Idolatry*, like thoſe *Heathen Emperours*, and perſecuting the true Servants of God, as they did; and as being adorned with all their glorious Titles, *Banner*, *Crown*, and *Robe Imperial*, and ſaluted by the Name of *Roman Emperour*, *Cæſar*, and *Auguſtus*: but yet if we look upon the thing wherein the

Greatness of the *Roman Emperours* consisted, this *Roman Emperor* of the Pope's creating, is nothing better than a *Shadow*, or an *Image* of them.

Which is so natural and so obvious an Expression of the inconsiderableness of the present *Roman* Emperours, that it has dropt from several Persons unawares, without any respect at all to this Prophecy. For to this purpose * *Aventinus* relates these words of *Everhardus*: Romani *Majestas populi quâ olim orbis regebatur, sublata est è terris; Imperator vana appellatio est, et sola umbra est*; that is, *the Majesty of the People of* Rome, *by which of old the World was swayed, is taken from the Earth, and the Name of Emperor is a VAIN Appellation, and a meer SHADOW*. And to like purpose speaketh *Salmeron* the Jesuit, who cannot be thought a party in this Interpretation of the *Image of the Beast*: *Imperium* Romanum (says he) *jamdiu eversum est*

* *Annal. lib. 7.*

Comment. in 2 Thess. 2.

est, nam qui nunc est Imperator Romanus *levissima est* umbra *Imperii antiqui; usque adeo ut ne quidem urbem* Romæ *possideat, & jam per multos annos* Romani *Imperatores defecerunt:* that is, *the* Roman *Empire is long since overthrown, for he which now is* Roman *Emperor, is a most inconsiderable* SHADOW *of the Antient Empire, insomuch that he doth not possess even the City of* Rome; *and now for many Years the* Roman *Emperors have failed.* Now look what Difference there is between an *Image* and *a Shadow*, so much there is, and no more, between the Metaphor, which this Prophecy (as I conceive) accommodates to these Emperours of the Popes creating, and that which *Everhard* and *Salmeron* themselves have used and applyed to the same Subject.

And this, I hope, is sufficient to justify the Application of this Metaphor to the present *Roman* Emperours, if all other Circumstances of this Prophecy shall be found to answer thereunto. For they were *made* by the *Pope*, *elected* by

the People of *Rome*; by the Pope's Authority they are saluted *Caesars*, and the Pope confers upon them the *Imperial Crown*, with other Ornaments and Appendages; and yet when all is done, they are no better than a mere *Image* or a *Shadow* of that mighty Name, *A ROMAN EMPEROUR*.

But possibly some may think that this *Image* was a kind of an *enchanted* Image, because it is added, *that he* (that is, the two-horned Beast) *had Power to give Life to the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast, should be killed*. But if this *Image* had been made of *Wood* or *Stone*, or any other like materials, I suppose it would have past the Power of Enchantment, to have given it these faculties that are here ascribed to it. For this *Image* is described, not only like a *living Man*, but like a *King*; for the faculty of *speaking*, and the Honour of being *worshipped*, are, as they are used in this Prophecy, appropriated unto Beasts

or

or *Kings*. But if this *Image* had been made of *Wood* and *Stone*, and had received no greater Perfection from the Hands of the two-horned Artificer, than only *Life*, and *Speech*, and answerable faculties like a living *Man*; and had this *Life*, this *Speech*, and other faculties bin as *real*, as all the other Passages of this Prophecy are *metaphorical*: I see not how we can admit this *Image of the Beast* to have been made by virtue of *Enchantment*, without ascribing to the *Maker* of it an incommunicable Attribute of the great *Creator*.

I suppose therefore that we must of necessity understand these faculties of *life*, and *Speech*, &c. or else the *Image of the Beast* himself, in a Metaphorical and Improper Sense. And so it will agree exactly to those *Roman Emperours*, of whom I have interpreted this *Image of the Beast*. For these as *Men* & *Kings* of God's appointment, had *Life*, and *Speech*, and *Regal Power* before. But if we look upon them as the *Image of the Beast*, or as *Roman* Emperours ordained

by the Pope to those intents and purposes afore recited; in that respect it may be truly said, and almost properly, without a figure, that the Pope, which made him *Roman* Emperour, did also give him *Life*, and *Speech*, and *Power Imperial*.

And to this purpose it is very observable, that in this verse, tho the *Image of the Beast* be the only subject of it, yet is he not left to be understood in any relative (as *he*, or *him*, or *it*, or any other) but the *Image of the Beast* is still repeated, as there was occasion to speak of him. For it is said that *he* (the two-horned Beast) *gave life to the* Image of the Beast, that the Image of the Beast *should both speak, and cause that as many as would not worship the* Image *of the* Beast, *should be slain*. Whereby is plainly intimated, that this *Image of the Beast* is here considered only as an *Image of the Beast*; or, that the present *Roman* Emperors are said to have their *Life*, and *Speech*, and *Power* from the Pope *only*, *as Roman Emperors*, or, as Persons of the *Romish* Superstition,

ons, and no otherwise. For, as *Kings*, they had the same before, without any obligation to the *Roman* Bishops.

Now because this making of a *Roman* Emperor by the Bishop of *Rome*, who has no greater honour than that of being Successor to St. *Peter*, who never did pretend to any Worldly Dignity above a *Fisher-Man*, may well be thought a very *strange* and *wonderful* attempt: it is therefore here prophetically represented as a *Miracle*. And the rather, because this Beast, whose Kingdom is represented with *two Horns like the Lambs*, might also seem to have some likeness to him in his *Works*. Hence it is that his *Excommunications* are before described as a *Miracle*, and here again his *making of a Roman Emperor* is set forth to us, as if he made an *Image* of a *Roman Emperor*, and had Power to give the Image *Life* and *Speech*, and *Regal* Majesty and Authority. But the plain meaning of it is no more but this: That the present race of *Roman* Emperors, if we consider them as *Roman* Em-

perors, as Elected, Crowned, Dignified, and Constituted by the *Popes* Authority, to be the Patrons of the *Romish* Superstition: is wholly influenced, actuated and inspired by the *Pope*, and has no *Life*, nor *Speech*, nor *Power Imperial*, but what it has received from him. And thus we have an account of the two *Horns* or Kingdoms of this Ecclesiastical Beast, to wit, his *Secular* Kingdom, and his *Spiritual*; as also of the *Power* he exerciseth in respect of both.

Let us therefore see in the next place, what Persons this his Ecclesiastical Kingdom doth consist of. In respect of his *Secular* Kingdom, he is said at *ver.* 7. to have Power given him *over all Kindreds, and Tongues, and Nations*. But in respect of his *Ecclesiastical* Kingdom, his Subjects are peculiarly distinguished by a certain *Mark*, or Character, which he causeth them to receive. For so it follows at *ver.* 16. *that he causeth all* (to wit, all that dwell on the Earth, whence he himself derives his Original, *ver.* 12. and who alone are mentioned afterwards, as the

Subjects

Subjects of his *Eccleſiaſtical* Kingdom; that is, (I ſay) *both ſmall and great, rich and poor, free and bond, to receive a Mark in their right Hand, or in their Foreheads.* ver. 16. *And that no Man might buy or ſell, ſave he that had the Mark, or the Name of the Beaſt, or the Number of his Name.*

It was an antient cuſtom amongſt the *Romans* to ſet a Mark upon their *Souldiers* and their *Servants*, that it might be known to what *Maſter* the *Servants*, and to what *General* the *Souldiers* did belong. The *Servants* uſually received this *Mark* in their *Foreheads*, and the *Souldiers* in their *Hands*. To this Cuſtom there is a manifeſt Alluſion, both here in the Deſcription of the Subjects of this *Eccleſiaſtical* Beaſt, and alſo in that of the *Lamb*'s ſelected Company, *Chap.* vii. at the beginning. By conſidering of which, we ſhall eaſily underſtand what the *Mark*, and *Name*, and *Number of the Name*, which that Company of the *Lamb* received, are: ſo by comparing them with this *Mark*, and *Name*, and *Number* of the Beaſt, and of the Subjects of his

his Kingdom, which is opposite to the *Lamb's*, we shall as easily perceive the meaning of these also.

Now in that vith Chapter the *Servants* of God are said to have been *sealed in their Foreheads*. And being there represented as *Jews* (a very usual thing in this Prophecy for the *Christian Church* to be described by Types and Figures borrowed from the *Jewish*) they are said to have been *sealed twelve thousand of each Tribe*. So that the whole Company of them consisted of twelve times twelve thousand, and were in all *one hundred forty four thousand*. Now it is manifest that these were *Christians*, which are here said to have been *sealed*, because they are affirmed afterwards to have been *followers of the Lamb*, Chap. xiv. v. 4.

And it is as manifest that by the *twelve Tribes* are meant the *Christian Churches*, which were planted by the twelve Apostles. For if we understand the *twelve Tribes* literally, we must understand the *sealing* and the *numbers*, and all other things

things thereto relating, nay, and the whole Prophecy of the Revelation, in a *literal* sence; unless there can be any special reason offer'd from the Context, why these twelve Tribes alone must be expounded in a *literal* sence. But till this special Reason be produced (for I know not any yet) I must expound them *figuratively*, namely of twelve *Christian* Tribes, deducing their original from the twelve Apostles.

And this as I conceive to be a very pertinent and most obvious Exposition: for hence we may perceive what is the meaning of this number *Twelve*, which all those *sealed* ones are said to have received; for they are sealed by *Twelve* daughters of a Tribe. For hence it follows, that this number *Twelve*, which is so visible and conspicuous in the Company of the *Lamb*, is only used as a Type of their *Original* from the twelve Apostles, & the Churches of their founding, which embraced and continued in the Truth and Purity of their Doctrin. And we may further see that this

number

number *Twelve* is properly the number of the *Lamb*, in that it shineth so illustriously in every thing belonging to him. For so the *New Jerusalem* also is described, *Chap.* xxi. as having *Twelve* Gates, *Twelve* Angels at the Gates, *Twelve* Names, *Twelve* Foundations, *Twelve* Apostles; and as containing *Twelve* thousand furlongs of cubical measure; and the Wall of it *twelve* times *twelve* Cubits, or one hundred forty four Cubits. Which to me is as evident a Demonstration, as the nature of the thing will permit, that *Twelve* is the *Lambs* number; and that it is used typically in this Prophesy to denote the *Original* of his Company and his holy City from the *Twelve Apostles*, as consisting of such Persons, who continue in the Truth and Purity of their Doctrine and Religion.

And from hence it will follow, that the *Number of the Beast* is a certain Number answerable to this *Number of the Lamb*, a number which the Beast affects above all other Numbers, which is most conspicuous in his Kingdom, and

which

which his Company is here said to have received as descending from him, namely, from *Great Babylon* his Metropolis, who is called the *Mother of Harlots*. Which *Harlots*, or Idolatrous Churches, descending from their Mother *Babylon*, are typically represented by such as have received the *number of the Beast*, in token of their vile and base *Original*. And what this *Number* is, and how it is applicable to the Kingdom of the Beast, we shall hear anon.

In the mean time, let it only be observed, That this *Number*, which is here called the *Number of the Beast's Name*, is in the very next verse called *the Number of the Beast*. For it is a Number answerable to that of *Twelve*, whereby the Kingdom of the Beast, or the Company of those who have received his *Mark* or *Name*, are mystically represented, in like manner as the Company of the *Lamb* are said to have bin *sealed with his Fathers Name*.

Now therefore let us enquire what this *Name* and *Mark* of the Beast

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is, For Bellarmin seemeth to please himself very much, in that no Man can discover what the *Name* of the Beast is. For thence he would infer that *Antichrist is not yet come*, because his *Name* is undiscovered. But this *Name* of the Beast is not so much in the dark, as he seems to make it. For the *Name* of the Beast is written out at length, and that in characters of the largest size, *Rev.* xvii. 5. And his *Name* is this, which is written upon his *Forehead*, as he is the *Head* of his Metropolis, MISTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. This *Name* is said to have bin written on the *Forehead* of the *Woman*, or the Church of *Rome*. And being written on her *Forehead*, it must be on her *Head*, whereof the Forehead is a part. And since this Ecclesiastical Beast is the *Head* of that *Woman*, this *Name* must have bin written upon *hiyr*; and

De Rom. Pont. Lib. 3. cap. 16. Sect. Ex his argumentum insolubile potest fieri, &c.

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consequently this *Name* is *his*; and certainly this is that very *Name of Blasphemy* which was seen upon the seventh Head or King of *Rome*: for the seven-headed Beast was *full of Names of Blasphemy*, Rev. xvii. 3. and these *Names* were written on his *Heads*, Rev. xiii. 1. Wherefore that *Name* which was written upon the Woman's Forehead, Rev. xvii. where she is described sitting upon the Beast under his seventh Head, is the Name of the Beast under his seventh Head, *i. e.* of the Antichristian Beast. And thus we have, as I conceive, a plain discovery of the *Name* of this Beast.

Now as for his *Mark*, it is the same thing with his *Name*; that is, his Company are *marked* with his *Name*. This *Name*, which is inscribed on his Forehead, he makes his Subjects to receive. And therefore the Name that is written on his Forehead, bears so manifest a relation to his Church or People, whom he inforceth to receive the same. For it cannot be said of *him* alone, that he is *Babylon*

low the *Great*, but only in relation to his *Church*. To which purpose it is observable, that this Name is said to have been written not on *his* Forehead, but on the *Woman's*. For though *his* Forehead, and the *Woman's* be the same (he being the Woman's Head:) yet when it is said to have been written on the *Womans* Forehead, it gives us to understand that it is no otherwise *his* Name, than as the *Head* of his Idolatrous Metropolis.

But yet we must not look upon this *Name* of him, or of his Church, as being the *proper Name* whereby they should be usually known and called: but only as a Name imposed on them, to denote their Superstition and Idolatry. And this in Scripture is a very usual thing. For so it is foretold of Christ, *Esay* ix. 6. that he should *be called Wonderful, Counsellour*, &c. And of *Hierusalem*, Isa. i. 26. *That she should be called, the City of Righteousness, the faithful City.* Which is directly opposite to this Name of the Antichristian City, *Mystery, Babylon the Great, the Mother of Harlots, and Abominations*

minations of the Earth. And as the Company of the *Beast* are marked with his *Name*: so the ſelected Company of the *Lamb*, are ſaid to have had his Father's *Name* upon their Foreheads, *Rev.* xiv. 1. they therefore were ſealed or *marked* with the Father's *Name*: whereby no more is to be underſtood, but that they were his *Servants*. But hence alſo it appears, that the oppoſite *Mark* and *Name* of the Beaſt are all one, and that they who had his *Name* had his *Mark* alſo; or, that they were *marked* with his *Name*. And for a further Confirmation hereof, we may obſerve, by comparing the 9th and 11th verſes of the xivth Chap. of this Book together, that the *Mark of the Beaſt* is called *the Mark of his Name*.

Hence then it appears what Perſons are peculiarly deſigned by thoſe whom the Beaſt cauſeth to receive the *Mark* of his *Name*. For this *Mark* or *Name* was ſeen upon the Fore-head of the *Woman*. The *Woman* therefore, or the Church of *Rome*, are here peculiarly deſigned by this Type. That Church there-

fore conſiſts of two ſorts of Perſons. The one, are ſuch as have received this Mark in their *Foreheads*, as the *Servants* of the Beaſt: the other, ſuch as have received it in there *Hands*, as being his *Souldiers*, and Propugners of his Superſtition. The firſt may be interpreted the *Laity*, who have received this Mark in their *Foreheads*: the other the *Clergy*, who have received it in their *Hands* alſo.

And hence alſo it appears who they are that are ſaid to have received the *Number of his Name*. For they are ſuch as hold with *Rome* in her Idolatry, deriving the *Original* of their Superſtition from her, and are deſigned by thoſe *naughty Women* called *Harlots* (or Idolatrous Churches) whoſe *Mother* that *Great Babylon* is ſaid to be. So that theſe Churches alſo have received the ſame *Name* & *Mark* with *Rome*, as being guilty of the ſame Idolatry: but they are ſaid more *properly* to have receiv'd the *Number of that Name*, to ſignify withal from whence they are deſcended, or that they have their Superſtition from the Church

of

of *Rome*. For ſo the Company of the Lamb are ſeal'd by *twelves*, and ſo receive the *Number* of his *Name*, to ſhew they are the genuine *offspring* of the 12 *Apoſtles*.

And whereas it is added of this Beaſt, that he cauſeth, that *no Man ſhould buy or ſell, ſave he that had the Mark or Name of the Beaſt, or the Number of his Name*; the meaning is obvious, *viz.* that he interdicteth the faithful Servants of God the commerce of the reſt of the Citizens, forbidding any man to *buy* ought of them, or *ſell* ought to them. To this purpoſe is that Canon of the *Lateran* Council, againſt the *Waldenſes and Albigenſes*, held under Pope *Alexander*, remarkably prohibiting under the penalty of *Anathema*,

* Tom. 4. Concil. edit. Rom. pag. 37.

* *Nè quis eos in domo vel in terrâ ſuâ tenere vel fovere, vel* NEGOTIATIONEM *cum iis exercere præſumat:* that is, *That no Man ſhould keep or harbour them in his Houſe or Land, or preſume to have any* TRADING *with them.* And to the ſame *purpoſe another* Synod in *France*

held under the same Pope *Alexander* forbids, * *Nè ubi cognîti fuerint illius* (ut vocant) *Hæreseos sectatores, receptaculum quisquam eis in terrâ suâ præbere aut præsidium impertiri præsumat; sed nec in* VENDITIONE *et* EMPTIONE *aliqua cum iis communio habeatur:* that is, *That no Man should knowingly give any Reception to the Followers of this Heresie* (as they call it) *or presume to lend them any Help: and that in* SELLING *and* BUYING *no Man should have any Commerce or Dealing with them.* And thus much of the *Subjects* of this Ecclesiastical Beast, his *Mark*, his *Name*, and the *Number of his Name*.

* Apud Rev. Armachan. De Succels. Eccles. pag. 239.

But what is this *Number*? the Spirit tells us, that this Number is six hundred sixty six; for the finding out the Mystery whereof we are bidden to count it, *ver.* 18. *Here is Wisdom; let him that hath understanding count the Number of the Beast, for it is the Number of a Man,* and the *Number is six hundred sixty six.*

Here

Here is a Number given us to be counted; and to encourage us thereunto, we are told, that *it is the Number of a Man*, that is, not a Seraphick Number, which possibly Men cannot count; but such a Number as is used by Man, and such as Men are wont to count. Now if you give an Arithmetician a single Number to count or calculate, he has no way of counting it but by extracting the Root of it: and if no Root be mentioned, the *Square Root* is always meant. And if we thus calculate the Number, six hundred sixty six, we shall find the Square Root of it, (so near as it can be expresst in number) to be twenty five.

Which Number twenty five in the Kingdom of the *Beast*, is answerable to the number twelve in the Kingdom of the *Lamb*: and is applicable to all those opposite things in the City of *Rome* Papal, to which the number twelve is actually applyed by the Holy Spirit, in the *new Jerusalem*. For as the new Jerusalem is said (*Rev.* xxi.) to have had *Twelve Gates, and at the Gates Twelve*

Angels, and Names written thereon, which are the Names of the Twelve Tribes of the Children of Israel; and the Wall of the City to have had Twelve Foundations, and in them the Names of the Twelve Apostles of the Lamb; and as the Cubical Measure of the City is said to have bin Twelve thousand Furlongs; the Length and the Breadth and the Height of it being *equal*, &c. So the Number twenty five in these respects and many more is applicable to the City of *Rome* Papal, as is admirably shewed by Dr. *Potter*, in his excellent Treatise of the *Number* six hundred sixty six. To which for brevity sake I must refer the Reader: it being the only Subject of a just Volume to clear the Mystery of that Number.

And he sheweth there, that the first establisht and decreed Number of *Cardinals* (answerable to the twelve *Apostles*) was twenty five; and that they had twenty five *Parish Churches* to officiat in, that *Rome* had twenty five *Gates*, &c. with many other things wherein this number twenty five is most notoriously obser-

observable in the City and Church of *Rome*, more than in any other Church or City, and more than any other *Number* in that Church or City. His Book is very well worth the reading to any one that is desirous of Satisfaction in this Mysterie. For in my Opinion he does not only give a solid and substantial, but a wonderful Account of it: but I know not how another Man may be affected with it. And now having done with what concerns this Ecclesiastical two-horned Beast, I shall here subjoyn this short Paraphrase, according to my usual method.

Paraphrase on Rev. XIII.

11. And I beheld another Beast or King coming up out of the Church of *Rome*, and his Kingdom consisted of two Kingdoms (a *Secular* and an *Ecclesiastical* Kingdom) like the Kingdom of *Christ Jesus*: but he issued out Idolatrous Laws, and cruel Edicts against the faithful Servants of God, like as the *Roman Heathen Emperours* had done before him.

12. And this King, as the Head of the

ten Kings that shared the *Roman* Empire amongst them, exerciseth and employeth all their Power of persecuting the Saints, they doing it by his Impulse and direction; and he does it in their Sight, and with their Approbation, for they *give their Power and Strength and Kingdom* to him for this end and purpose. And thus he acteth the part of those *Roman Heathen Emperours*, in causing the Church of *Rome* to obey him in his Idolatrous Constitutions, and bloody Edicts for the persecuting of the Saints.

13. And he doth very strange and wonderful things, in the open Face of the Church, which cause great Astonishment in all beholders. For in his way he hath much of *Elias*, being as zealous for his Idolatry, as that good Prophet was in the service of the true God: thundring out his Buls of Excommunication, as if he brought down Fire from Heaven, against all Persons whatsoever, (Kings and Emperours not excepted) that oppose his Superstition.

14. And

14. And by the means of these great things that he pretends to, he deceiveth the Church of *Rome*, and carrieth himself as Lord Paramount amongst them, in so much that by Vertue of his own Authority he takes upon him to command the *Romans* to elect another *Roman Emperour*, which, like the *Heathen Emperours* of old, should patronize the Superstitions and Idolatries of the *Roman* Church.

15. And this *Image* of those antient Emperors (for the new-elected Emperor is no more, if we respect the Power and Majesty of that great Name) this King that came up out of the Church of *Rome* inspired and gave Life to. For it *spake* as he directed, and caused all his Subjects under pain of death, to obey him as an *Image* of the antient *Roman* Emperours, and *Protector* of the modern *Romish* Superstitions.

16. And further, this Ecclesiastical King, in token of his Supremacy in the *Roman* Church, causeth them all, both small and great, rich and poor, free and bond,

bond, to receive a *Mark* of Servitude and Subjection to him; that ſome ſhould be to propagate and maintain his Superſtitions, and all ſhould practiſe and embrace them.

17. And that no Man ſhould *buy* or *ſell*, or ſhould have any civil Commerce with his Citizens, but only thoſe that had received this Mark of Subjection to him in the Church of *Rome*, or were at leaſt of ſome other Church profeſſing his Religion, and deriving the Original of their Superſtitious Worſhip from the Church of *Rome*, as being of the Number of his Followers, and Diſciples.

18. Here is Wiſdom. Let him that hath Underſtanding extract the Square Root of the Number of this King, for it is ſuch a Number as Men uſe to calculate, and the Number is ſix hundred ſixty ſix: which Number in the Church of *Rome* is anſwerable to the Number, one hundred forty four, in the Church of Chriſt: and the ſquare Root of it, twenty five, is oppoſite to the Number twelve, and as conſpicuous in the Church of

Rome,

Rome, as twelve is in the *New Jerusalem*.

And thus much of the *Ecclesiastical Beast*, and of the third Period.

The Conclusion.

Thus, Reader, have I given an Experiment of that Hypothesis, which I had before proved out of the Angel's Interpretation, *Rev.* xvii. And this was all that I designed; and more perhaps than was absolutely necessary for my purpose, which was only the Discovery of *Antichrist*. For it is certain, that the *Beast that was and is not*, who is described by the Angel, *Rev.* xvii. is *Antichrist*: for it is he to whom the *ten Kings*, that *make War with the Lamb*, are said to *give their Power and Strength and Kingdom*. Since therefore the Angel tels us that this *Beast* is the eighth King of *Rome*, and one of the seven Kings that are typified by the seven blasphemous Heads, there was no more necessary to be done in order to the Discovery of *Antichrist*, than to shew the meaning of the Angel's Words, and who that Eighth King is.

And this if I have not demonstrated from

from the Angel's Interpretation, before I came to the xiith and xiiith Chapters, (which have no such Divine Expositor to give light to them, but only what reflects from the xviith Chapter) I believe I have not done it at all. Nay, I am further of Opinion, that it is impossible to give a clear and undeniable Exposition of any Prophecy in the *Revelation*, till first that Exposition which the Angel gives us in the xviith Chapter be distinctly handled, and fully cleared, and rightly apprehended. And that otherwise the best Interpretation that any Man can give us of these Mysteries, can be no better than a Probable Conjecture, an Argument of the Author's Wit or Learning, and may serve to *please* the *Fancy*, but not to *edify* the *Judgment*, or to *satisfy* the *Conscience* of the understanding Reader. But having first well grounded the design upon the Angel's Exposition in the xviith Chapter, and from thence proceeding to such other Visions, as have the nearest Correspondence and Affinity with that, and thence to others in like order.

order. I am perſwaded, that by ſuch a Method of interpreting, the *Revelation* may be made as eaſie and intelligible, not only as any other *Prophecy*, but as any other *Book* of Scripture.

But it was not my purpoſe to go thorow with the whole Prophecy of the *Revelation*, it being ſufficient for the Deſignation of *Antichriſt*, to aſſert and clear the meaning of the Angel's Expoſition. And having done this to the beſt of my Abilities, I hope that what I have *well meant* will be *pardoned* by all, and what I have *ill performed* will be *mended* by ſome better hand. But had I given never ſo clear an account of the Angel's Interpretation in the xvii Chapter, yet I ſuppoſed it might be neither unpleaſant nor unprofitable to the Reader, to give a taſte of that Hypotheſis in the explicating of ſome other Viſions. For though a proof be never ſo direct and evident in it ſelf, yet by concurrent Circumſtances it may be much confirmed and illuſtrated. And for this Reaſon I have paſſed from the xviith Chapter to the

xiith

xiith and xiiith Chapters, expounding them by that Hypothesis which I deduced from the xviith Chapter. And let the Reader judge how naturally and unforcedly the Exposition of those xiith and xiiith Chapters hath proceeded upon that Hypothesis.

I have nothing more to add upon this Subject, but only to give the Reader notice, that as the fate of the *Catholick* Church is described to us in that of the Church of *Rome*: so *all other Churches* in communion with her, must be conceiv'd as represented by like Types and Figures. My meaning is, that as the *Church of Rome* is typified by a *Woman*; so we must understand *all other Churches* in communion with her, to be typified by *Women* likewise. As where it is said of the Company of the *Lamb*, Rev. xiv. 4. *that they were not defiled with Women*; we are to understand by *Women*, such Women as the Church of *Rome* is, who is therefore called the *Mother of Harlots*, that is, of Idolatrous Churches. And so likewise as we find the Church of *Rome* is typified by the

the *Earth*, we must conceive the same opprobrious Type to be accommodable to *all other Churches* in communion with her, according as the Scope and Context of the place we find it in, shall determin the Expositor's Judgment. For the Type of *Earth* is not a proper Designation of any *Place*, but of the Catholick Churches *Earthy and* Degenerate, in opposition to her *Heavenly* State. Wherefore *all other Churches*, that are guilty of the like Apostacy with that of *Rome*, must be supposed to be comprehended in the same Type, which sets out to us the Degeneracy of the Church of *Rome*. So that in general speaking, the *Roman Catholick Church* is represented to us by the *Earth*; and by the *Sea*, the *Civil State*; and by the *Kings of the Earth*, are meant the Kings that held communion with *the Church of Rome*; and by *the Inhabiters of the Earth*, are meant the *People* of the same Communion. And because the *Church* and *State* of the *Roman* Empire have ever since the Expiration of the first Period (*i. e.* since the time of *Constantine* the Great) the first Christian

Christian Emperour) been so united and confederated, that the *Common People* seem to belong as much to one as to the other: therefore, as I conceive, it will be most agreeable to right Reason, to understand *the Earth* of *Church-men* most especially, and such as are devoted to Religion; and *the Sea*, of *Civil Magistrates*, and such as are in *Office* in the State. And let it be remembred, that this Notion is not applicable, but only where the *Earth* and *Sea*, (or *Peoples*, *Nations*, *Tongues*, &c. typified by the *Sea*) are set in opposition one against the other.

To conclude. Let the Reader now judge from what has been said, whether or no the *Pope* be *Antichrist*. If he be not, I confess I am mistaken. Which is no more than what is very incident to me, and may befall even the best of those that differ from me. I will therefore make this bargain with the Reader, if he please: That, since the Error may be *his*, as well as *mine*, we will resolve to put a charitable Construction upon one another's Errors, not imputing them to *Malice*, but

to

to humane *Frailty*. However, whether I have err'd, or not, in the Premiſes; it is certain, that the Concluſion I have gone about to prove, is no other thing in effect, than what (as hath been ſaid at firſt) was the acknowledged Tradition of the Primitive Church, *viz.* That *Antichriſt ſhould riſe upon the ruines of the Roman Empire*. And if there be any Truth in my Probations, we are to underſtand that Propoſition thus: *viz.* That *Antichriſt* was next to ſucceed thoſe *two Wings of the Great Eagle*, which were *given to the Woman* to carry her into the Wilderneſs. So that upon the failing of either of thoſe Wings, (for then the other was not able to ſupport her) we muſt conceive the *Woman* to have come into the *Wilderneſs*, that is, to that degenerate Antichriſtian State, which is ſet forth to us *Rev.* xvii. 3, 4, 5. But certainly, if any thing that I have ſaid be true, 'tis this: That by the *Woman* there, is meant the *Church* (and not the *Heathen City*) of *Rome*. And if I were to lay my life upon it, (which I hope that neither I, nor any other Pro-

testant shall have need to do; I dare almost be confident I should will. However if even here I am mistaken also, I shall be very glad of any better information from them. And let it be decided, if they please, by proper, gentle, and convincing Arguments. For I hope they will not go about to prove by *Fire* and *Fagot*, *Sword* and *Slaughter*, that they are not *drunken with the Blood of Saints, and with the Blood of the Martyrs of Jesus.*

FINIS.

SOLI DEO GLORIA.

ERRATA.

Courteous Reader,

Beſides the Faults hereafter noted, there are ſome others in the Pointing and Orthography, which Before I go about to amend, and thy Candour to pardon.

P. 20. Line 3. *dele* right, read eighth. P. 22. l. 11. *dele* the. P. 32. l. 11. *f.* this *r.* his. P. 40. l. 18. *dele* it. P. 48. l. 12. *r.* had repreſented. P. 60. l. 3. *r.* it is. P. 71. l. 14. Monarchy. It is true that. P. 78. l. 16. ſeven. P. 82. l. 9. *f.* yet *r.* it. P. 86. l. 6. *f.* to that, *r.* that ſo. P. 90. l. 21. *f.* Hiſtoricus, *r.* Hiſtoricis. P. 92. l. 28. *f.* his, *r.* this. P. 95. l. 14. *f.* Salutem, *r.* Kalefius. Ibid. *dele* (. l. 24. *f.* Childeric. *r.* Chilperic. P. 96. l. 3. *f.* Childeric. *r.* Chilperic. l. 12. *f.* ſuch, *r.* other ſuch. P. 97. l. 5. *f.* has, *r.* had. P. 99. l. 22. *f.* Fiara, r. Tiara. P. 102. l. 1. *f.* eighth King, *r.* eight Kings. l. 25. *f.* four Beaſts, *r.* fourth Beaſt. P. 112. l. 15. *r.* the other. P. 135. l. 18. *r.* till afterwards. P. 146. l. 9. *f.* otherwiſe *r.* otherwhere. P. 156. l. 19. *f.* Argument *r.* Agreement. P. 158. l. 20. *r.* if we. P. 162. l. 24. *f.* the *r.* theſe. P. 205. l. 6. *f.* conſent *r.* conſtant. P. 213. l. 13. *r.* our God. P. 219. l. 24. *r.* Emperours only. P. 226. l. 2. *f.* fryed *r.* fixed. P. 252. l. 19. *f.* in, *r.* into. P. 257. l. 17. *f.* But *r.* For. P. 261. l. 17. *f.* this *r.* his. P. 268. l. 8. *f.* demanded, *r.* remanded. P. 271. l. 15. *f.* condemnation, *r.* commendation. P. 278. l. 24. *dele* But. P. 285 l. 16 *f.* *Rev.* xiii, r. *Rev.* xi. P. 308. l. 20. *r.* and the. P. 319. l. 10. *dele* two. l. 14. *r.* very ſame. P. 321. l. 1. *f.* after, *r.* offer. P. 322. l. 10. *r.* is ſignified. P. 325. l. 18 *f.* But, *r.* Yet. P. 327. l. 13. *dele* But. P. 338. l. 9. *f.* Annual, *r.* Annal. P. 342. l. 17. *f.* Flaccia, r. Flavia. P. 346. l. 3. *f.* and, *r.* under. P. 348. l. 21. *f.* Annual, *r.* Annal. P. 378. *blot out all the firſt line.* P. 388. l. 9. *f.* received, *r.* revived. P. 399. l. 20. *r.* thoſe ten. P. 406. l. 26. *f.* Perſons, *r.* Patrons.

This that follows should have bin inserted Page 54. line 3.

Which evidently appears from *Dan.* viii. 20, 22. In which places it is confest on all hands, that by the *Ram's two Horns* are meant the *two Kingdoms* of which the *Persian* Monarchy consisted, viz. *Media* and *Persia*; And by the *Goat's four Horns*, the *four Kingdoms* into which the *Grecian* Monarchy after *Alexander's* Death came to be divided.

FINIS.